

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

M A Y, 1 8 6 1.

CHANGE OF PUBLICATION OFFICE.—Our readers will notice the removal of the Office of this publication to the Missionary Rooms 17 & 19 Bible House, where it is published under the supervision of the Secretaries and General Agents.

THE LATE MR. DANA.—The familiar name of this gentleman has disappeared from our missionary paper, after having been for many years its faithful publisher. Death has removed him from our midst. He was an upright and conscientious man, who carried into his business, as a bookseller, an earnest desire and intelligent purpose to promote the good of the Church which he dearly loved. His death is a serious loss to the literature of the Church.

FINANCIAL CIRCULARS.—The Domestic Committee have recently sent circulars to the bishops and clergy, with lists of parishes contributing and non-contributing, in the hope of drawing out increased offerings during the remainder of the financial year. Unless this result should follow, the Committee apprehend very serious embarrassments in making their payments to Missionaries in July, and will go before the Board in October with an embarrassed treasury. We earnestly invite the attention of the clergy to this subject.

MINNESOTA.

Rochester, etc.—Rev. C. Woodward.

I HAVE to report for the quarter just closed, six confirmations and ten baptisms—three of the latter adults.

We have been greatly encouraged at Rochester by the hope which has been lately held out to us of receiving, upon certain conditions, pecuniary assistance to the amount of \$500 towards church building. As, however, there appears to be some delay in the receipt of this generous aid, I am unable just now to say any thing more, positively, of this matter. If this favorable opportunity of parochial advancement, which we are thus led to anticipate, and which our people are ready to improve, shall be actually afforded us, I shall be able, I trust, by another quarter, to report progress in the important matter of getting up a parsonage or chapel, or both.

We are still using a common-school room for divine worship; but, besides the inconvenience of the place itself, it is too small for the congregation that desire to attend.

At Chatfield the attendance at our public services continues, as usual, very good; and the general affairs of the parish are proceeding satisfactorily. The Sunday-school has considerably increased, notwithstanding the disadvantage of having no library. A donation from some quarter, to supply this need, would be most beneficially as well as worthily bestowed. I regret to say that there is a probability of the removal of several prominent Church families from this new and feeble but interesting parish.

I am about adding—temporarily, at least—another station to those already under my missionary charge, namely, Mantorville, the shire-town of Dodge county, eighteen miles distant from this place. I made a pleasant visit there last week, and was much gratified with the religious interest manifested by a number of families and individuals on whom it was my pleasure to call. A general and in some cases very earnest desire was expressed to have the Church permanently established among them, and certainly they appear to have there the elements of a good parish; only needing some one opportunely upon the ground to adjust and *elaborate* them, and thus gradually and surely, though it may be slowly, raise the parochial struc-

ture. The service which I held there, though on the evening of a week-day, was well attended. All that I can hope to do, with my present engagements, is to give them a monthly service, partly on Sundays, if possible.

I O W A .

Fort Dodge—Rev. S. Goodale.

THE missionary has been steadily at his post the last quarter, endeavoring to push forward the interests committed to his charge.

The winter has been one of many discouragements. Severe storms and winds have continually prevailed, so that church work has been retarded. It has been quite impossible for our usual congregations to get out to church.

We hope now, as the spring is opening, we shall see new life among our people.

Good progress has been made during the year past in building up this parish, but I am reminded at every step, that the times are very unfavorable, and that much yet remains to be done.

Sioux City—Rev. M. Hoyt.

Since my report of October last, my mission has been signalized by two events, to us of great interest—the completion of our church, and the first visitation of our Bishop.

The first was to my congregation an event of deep and heartfelt rejoicing. For two years we had been compelled to worship in a room, small, ill-arranged, and in winter exceedingly cold. To leave such a place, and enter into a church, neat, comfortable, and every way suited to our present necessities, was indeed cause for rejoicing.

Nor was the visitation of our beloved Bishop a source of less pleasure to us. He spent some three days with us, visiting from house to house, with a word of encouragement and advice to each, commanding the respect, and gaining the affection of all, also preaching on the evening of each day. Sunday, however, was the great day. The house was filled to overflowing. The Bishop preached a plain, practical, pointed sermon, setting forth the truth as it is in Jesus. After the sermon, the candidates for confirmation, fourteen in number, presented themselves. It was a deeply

interesting scene. Among that number was one, seventy years of age, who until the last few months, had scarcely for years attended a place of worship. He came, humble and penitent, to consecrate the remainder of life to Him whose ear is ever open to the cry of the contrite one; and there were middle-aged men and women, and the girl of fourteen years, all giving themselves to the service of God, through Christ assisting. Of the number then confirmed, two have since determined to study for the ministry, have applied for and been accepted as candidates for holy orders. They leave the first of next month for Davenport, there to pursue their studies. I know you will rejoice with me, when I say that one of these is my own son.

Our congregation is becoming more stable. There is a manifest growing attachment to the Church, and I fondly trust, an abiding sense of the need of religion, in the minds of all. Our responses of a Sunday would do no discredit to an older congregation. We thank God that he has blessed our labors, and pray for faith to look for and expect greater blessings, knowing that he is faithful who promised.

I have made three trips up to Dakota and Nebraska since last report. They are building a church at Yancton and Vermilion. More of this mission in my next report.

NEBRASKA.

Arago—Rev. S. C. Massock, D.D.

The past winter will be ever memorable for the most unprecedented rigor of cold and abundance of snow. No living person in the whole territory remembers a winter like the past. The divine services have been held as usual, in the school, during the whole time. The services have been well attended by all the people, old and young. The dimensions of the school-building are so small, that we need more room for the accommodation of the congregation; in a word, we want a church-building, as the settlement is increasing from day to day. Bishop Talbot visited this place in February last. He was received by all the inhabitants of Arago with great joy and reverence. The Aragonians presented to him the sketch of the church edifice which they desire to erect the next summer, if possible. Every one has expressed his good will and his services to-

ward this holy work. Mr. Story granted us a lot for that purpose, and has subscribed \$150. Each father of a family subscribes \$5. All the contributions amount to \$300. We expect more settlers this spring, and consequently more contributions, which perhaps may amount to \$500. But all this is too little for a church edifice. The rest must be expected from abroad. The Bishop promised to do all in his power. Two weeks back, I visited Rullo, a village ten miles distant from Arago. There are settlers of German origin who will join our Church and have divine services at that place. The arrangement will soon be made in that case.

COLORADO.

Denver City—Rev. J. H. Kehler.

I ENTERED upon my duties here upward of twelve months ago, and by the blessing of the Great Head of the Church have succeeded in collecting an interesting and growing congregation. We feel, however, much hindered in our work for the want of Prayer-Books. Our object in addressing you is to learn whether it is not in your power to aid us in having this want supplied. I know of no point where aid in this matter would be attended with more beneficial results. This Territory forms one of the largest and most interesting fields of missionary labor that I have yet seen, and I conceive that the prospects for the establishment of the Church are most encouraging.

A large portion of the community is composed of enterprising and intelligent gentlemen, who give unmistakable evidences of their respect for our ministry and appreciation of the Church.

In addition to my labors in Denver, I occasionally hold service in the Gold region, in the vicinity of Pike's Peak, Mountain City, Central City, and Missouri City are distant forty odd miles from this place. On all occasions of religious service at these points, there are large and attentive congregations, and at times the church is filled to its utmost capacity; but in this entire region you could not, in all probability, find more than half-a-dozen Prayer-Books. Dear brother, you would aid in the accomplishment of a good work, and greatly oblige the Rector and Vestry of "St. John's in the Wilderness," by securing a grant of five or six dozen Prayer-

Books, a similar number of Testaments, and a library for the use of our Sunday-school. You will please excuse this liberty, and set it down as an evidence of the great interest which we take in the cause of our blessed Saviour.

Denver City—From a Layman.

To show you what has been accomplished by our little band of Episcopalians, I will give you a brief history of our progress within the past year. Last April we commenced holding service in a board shanty, with no floor. Our seats were rough boards set upon blocks sawed off from logs, with no backs to the same; our desk, a table made by boring holes through rough plank; our rector's *chair*, a three-legged stool. We have kept progressing until we are in a comfortable wooden building, with floor, good comfortable seats for one hundred persons, a chancel carpeted, and a desk, and also a robe in which our rector officiates, stove, etc. We have succeeded in having donated to us sixteen lots in a beautiful and central locality, eight of which we are going to use for church and parsonage, and the others in building the church. We have \$1500 subscribed to our church, and shall commence building in April.

We have supported our rector by fifteen of us paying \$5 each per month, and the offerings. Our ladies have raised by a church festival sufficient funds to purchase a melodeon, which will be here in about two weeks.

We have also raised the funds to purchase a communion set.

I do not think there are fifty Prayer-Books here in this country. Now all these expenses coming out of a few, most of whom are poor, and were so when they came here, makes it a very heavy burden. Our church is the only one that has not yielded to the lawlessness of this region; but we have pursued a conservative and firm course amidst it all. No other denomination has a clergyman here.

We want and ought to have two more clergymen here, who should be young men, and single if possible, devoted to their calling, and able men in the Church. There is no field open that offers as great a reward for the labors of a rector.

If one could come here that could fill the place, we would provide his passage from Chicago out.

O H I O .

Columbus—Rev. J. L. Glover.

In presenting my quarterly report to April 1st, 1861, as missionary at St. Paul's Church, Columbus, Ohio, I have to say that our services have been regularly continued, twice on each Sunday, and once during the week, until since the beginning of Lent. Since that, we have two week-day services, and during Passion week will have daily service.

Our congregations are quite good, and I hope we are not declining spiritually, though we are considerably affected by the unsettled condition of the country. We have received an addition of two to our list of communicants, by transfer from Wisconsin.

Our Sunday-school is now supplied by a very efficient superintendent, and is doing well.

I think I can truly say, the prospects at St. Paul's Church are rather encouraging, and I regard ultimate success as certain.

Cincinnati—Rev. B. K. Maltby.

The connection of this parish with the field of missionary labor under the supervision of the Domestic Board being only recent, it will be proper to give some account of its condition, bringing up the statement to the commencement of the present year.

I entered upon the labors of this field in January, 1858. The Rev. Edward Magee had just closed his connection with it, under many discouragements, no suitable place of worship being accessible, and his support being totally inadequate, the mission itself being able to do little more than to defray the current expenses of keeping up services, and the rent of a small and inconvenient Odd Fellows' hall, where worship was held. A small appropriation from the Diocesan Mission Committee was made, and contributions from the old parishes of the city kept up, but by no means sufficient for the support of the missionary. As a consequence, the enterprise was at length reluctantly abandoned. The feeble membership of the mission was soon scattered, and on canvassing the ground there was but very little reliable numerical strength to be found. Some twenty-five communicants were collected, and induced to recommence efforts to build up the mission.

There was one encouraging consideration prompting a renewal of effort; it was that, while the Episcopal strength in the immediate vicinity was small, the population was large, and the number of churches near manifestly disproportioned to the religious necessities of the people.

The aid from the city parishes being once more secured, and the sympathy and coöperation of a number of influential members of the older parishes enlisted, the re-commencement of active labors was very properly deemed auspicious.

The spring following, the church edifice now occupied was bought for \$5000, from a congregation of Campbellite Baptists, the subscribers constituting a company of stockholders, who hold the property for the use of the church. In taking possession of the building, our mission was organized into a parish.

From this small beginning there has been a steady increase of membership up to the present time. Notwithstanding the changes going on by removals, transitions in city residence, deaths, and the occasional falling off of some through neglect or indifference, the number of communicants has increased from twenty-five to ninety-five, and reckoning some who are distant, and others who seldom meet with us, there are over one hundred claiming membership, while the congregation has greatly increased in numbers and influence.

Our Sunday-school is an important element of our strength. It is held in the morning, before the forenoon service, thus allowing the children, as many as please, to attend the worship of God, who might otherwise not be induced to attend at all. The average number of scholars is one hundred and thirty, though not less than two hundred properly belong to the school.

The prospect that labor and means are judiciously expended in keeping up the work at this point, can no longer be doubted. Our location is in the northwest part of the city, where improvement in buildings and population is most rapidly progressing. In a few years our position will be more favorable for drawing in numbers and influence than that of the now thronged and wealthy churches nearer to the dust and turmoil of business; and though we are yet financially weak and dependent, it can not be doubted that we shall in a few years be strong and self-sustaining.

Much, however, remains to be done.

Many prejudices meet us in our attempts to build up churches. Our liturgical worship is opposed by some; the want of practical piety where forms are used, will be urged by others. Constant and unsparing parochial labor, however, with faithful preaching and practical exemplification of the principles of our holy religion, will overcome all these. Thus far, the influence we have gained we do not lose, and our work never promised so fair as at the present time.

Napoleon, etc.—Rev. John Swan.

In making my present quarterly report, I have little to state out of the usual course of things. Without any interruption, I have preached at my two stations on alternate Sundays. Residing at Maumee City, I have also held in this place during the Lenten season, services on Wednesdays and Fridays, the one in the church, the other from house to house. The attendance upon these services has not been as good as we should have desired to see, owing to sickness, or remoteness from church on the part of those who generally attend. It is hoped, however, that they have not been held in vain, and that some who delight to tread the courts of the Lord's house have found therein a blessing descending upon their souls. During the last few months, we have to regret the loss to our little parish by removal of two of our principal families.

At Napoleon, the Assistant Bishop of the Diocese made a special visit in the month of January, having passed us by in the course of his regular visitation, in view of the unfinished state of the church. There was a small class of candidates presented to the Bishop for confirmation. There would have been more but for the visit coming rather unexpectedly. Since we have got into our neat little church, and thus likely to have a firmer and more permanent hold upon the religious community, (the Methodists and Roman Catholics being the only others who have got church edifices,) as usual we are now meeting more opposition from others in a way that necessarily interferes with the size of our congregations, but does not materially affect the strength and ability of the church. It may retard for a little the rapidity of our growth, but will not harm us in the end.

I N D I A N A .

Goshen—Rev. C. A. Foster.

SINCE my report in January last, the Bishop of the diocese has visited my missionary field, and confirmed twelve persons—six at Goshen, five at Mishawaka, and one at South-Bend. There would have been three more, had it not been for untoward circumstances causing their absence. Preparatory to the confirmation, four were baptized. We shall soon make a move towards the completion of our church edifice at this point. During Lent I have been holding two services during the week—Wednesday evening and Friday morning. For an infant parish, they have been well attended. South-Bend, in connection with Mishawaka, ought to have a resident clergyman. At South-Bend, in three months a large congregation could be gathered, principally from among the younger portion of the community. But to effect this there must be service every Sunday. The Church suffers for want of working-men.

Plymouth—Rev. Almon Gregory.

On the 23d of March last, articles of association were signed by seventeen male adult persons, and a parish organized, (by the election of a vestry,) to be known as the parish of "St. Thomas' Church, Plymouth, Marshall Co., Ind." A larger number of persons have associated themselves together for this purpose than I had supposed would be willing to do so.

Nor is this the only sign of encouragement. On Tuesday evening in Easter week, I officiated for the first time in the new chapel, and preached to a congregation of forty or more persons; and the next morning, April 3d, at nine o'clock, I again read Divine service and preached, and, for the first time in the new chapel, administered the holy communion to nine persons.

Thus, after more than four years of effort, there is now an organized parish at Plymouth, having a plain but comfortable and not un-churchlike house of worship, capable of seating (when finished) one hundred or more persons; and this, thus far, at a cost of about \$700, and without debt. The building is as yet but about half furnished with seats—has no communion-table or vessels, no font, no service books, and no surplice. I had hoped

to be able to provide some or all of these, but have failed to secure the means. Still there is reason for thankfulness that the congregation have now a decent place in which to come together for holy worship, instead of some inconvenient upper room or private parlor.

And now, having brought this work, by God's help, to that degree of forwardness, at which more frequent services (especially on the Lord's day) are greatly needed for the further advancement and growth of this parish, I herewith resign my appointment as missionary at Plymouth.

Worthington—Rev. Humphrey Hollis.

Upon a call of the vestry of St. Matthew's, Worthington, Ind., and under the direction of Bishop Upfold, I visited this station in December last, and removed my family early in January. I have held Divine service and preached every Lord's day, morning and evening, and met the Sunday-school at two o'clock P.M., at which time I have usually made a short address.

I have also, during the season of Lent, held service every Wednesday evening, on Ash Wednesday, and twice on Good Friday.

I have not yet visited any point in the surrounding country, owing to the state of the roads and my short acquaintance. I do not learn of any point desiring services. I find our own neighborhood needs all I can do at present. Our number of communicants is small, but I think there is an increase of interest in our congregations, and some are truly inquiring the way to obtain eternal life.

Our Sunday-school is in a flourishing condition, numbering between sixty and seventy pupils, with eight or nine teachers.

Our village is small and much divided, there being no less than three houses of worship besides our church edifice, (and another still within sight,) and at present, the canal being out of repair, the business interests are depressed; yet it is in the center of a rich agricultural district, whose resources must sooner or later be developed.

Connersville—Rev. J. W. Stewart.

I have nothing special to report for the past quarter. In temporal matters there has been but little improvement. There

is, however, in spiritual matters a more hopeful state of things than at any time previous since I came to the parish. One new communicant was added to our number on Easter, and several more will be added, it is probable, at our next communion.

We are expecting Bishop Upfold to visit us and administer the rite of confirmation, on Wednesday, the 24th inst.

Valparaiso—Rev. E. P. Wright.

Having so recently forwarded you a report of the church movement at Valparaiso, I have nothing further to add, except the fact that the interest is increasing, and the services are well attended. If all goes on well, both inside and outside of the church, the day is not far off when "the Church of the Holy Communion, Valparaiso," will take a respectable place amongst the parishes of Indiana. To attain this, however, much careful, hard work has to be done, and some patience exercised. May we all be animated by the true missionary spirit! May our object be supremely God's honor and glory; and the souls of men, and not their substance.

ILLINOIS.

Warsaw—Rev. W. L. Bostwick.

SINCE my report, Jan. 1st, I have continued in the exercise of my missionary duties at this station, holding Divine services and preaching twice on the *Lord's day*, and superintending the Sunday-school.

The church has been opened during Lent on Wednesday and Friday of each week for morning prayer and litany service, and evening prayer with lecture or sermon.

We lost three services the first week, owing to the state of the weather and walking, and the difficulty of getting started. The first Sunday in Lent I announced that (p.v.) I should be in *my* place, whatever the weather or walking, and would hold service if there were "two or three" present to take part with me. The result was, we missed but one service afterward, and that on account of a funeral, at which I officiated during the usual time of service. It has been a step gained to intro-

duce thus much in the way of Lenten services.

Among the difficulties and obstacles in the way of church growth here, are, a very great apathy on the part of the people toward religious services of any kind, no small prejudice against the church, and ignorance of her history, and unwillingness of worldly-minded persons to support, and consequently to attend church, during these "hard" times. Our church building is too far toward the south-east side of the town, the bulk of population living in the center and the other side of the town. The Methodist and Presbyterian churches are quite centrally located, and much *larger* edifices (as usual) than our own. Where so many are indifferent as to what church they attend, the long walk (considered long in such a place as this, when *God's* house is to be visited) is against their attending the church we love, more especially in stormy or very hot weather.

The Sunday-school continues to be the most interesting portion of my charge. We have some twelve teachers and eighty children on the list, whose general attendance, as to numbers, is in pleasing contrast with that of the congregations. We have replenished the library with new books from the Sunday School Union and Church Book Society, the children contributing considerable toward them. I have also fifteen dollars' worth of books for presents, which would have been given out yesterday but for the driving storm which kept half the children at home. Most of these children belong elsewhere, if they belong where their parents go, but I hope ultimately to get the children, if not their parents.

And this I take to be the way that the Church in the West will most rapidly advance, not by subduing the inveterate prejudice of minds that are set, so much as by molding and forming the minds that are susceptible and plastic. Something good can be poured into the rising stream of human thought, and then, when we may chance upon the current of individual life far down the vale of life, we shall find refreshment and not bitterness. I mention here with pleasure a recent donation of prayer-books and tracts from the New-York Bible, Prayer-Book, and Tract Societies, per T. C. Butler, Esq., Agent.

Where prejudice is not too strong, these valuable aids to a pastor can not fail of doing much to remove ignorance and prepare a way for hearty love of the Church, and so of devotedness to Christ himself.

Carlinville—Rev. D. W. Dresser.

During the last half-year I have found considerable encouragement in my field of labor. Six months ago I was almost persuaded that it would be useless to continue here longer; but, as usual, as soon as I had begun to think thus, there appeared signs which indicated that it would not be right to go away. In the first place, by dint of exceeding industry last summer and fall, the ladies of the parish at Chesterfield got ready a supper and fair, which was held about Christmas, and by which our little church at that place was set entirely free from debt. Now we are only waiting for a visit from the Bishop to have it consecrated. He has promised to pay us a visit this month or next. There are four or five candidates for confirmation awaiting his coming. In Chesterfield there have been several added as communicants: some of these are persons confirmed under my ministry; others are persons confirmed years ago in England, but now for the first time impelled by a sense of duty to present themselves at the table of the Lord. I hope that one by one all my English parishioners (and at Chesterfield they are all English) will thus reunite themselves, by stronger bonds than ever, to the Church. There is evidently a leaven working among them. When I observe this, and then reflect that, but for the coming of your missionary here when he did, all these people, or nearly all of them, would have been utterly lost to the Church, I can not help rejoicing. I can not feel that it would be right to leave the field and give up the work. I may add another thing which to me appears of no mean importance, namely: we have now gotten to singing some of the chants. Of course it helps the services greatly. I had first to learn to perform the chants myself, and then teach them to my people. Some of the older ones, and indeed all of them, had heard chanting in England long years ago, and knew a very little about it; but the younger members of the congregation, on whom we have to rely for the singing, had never one of them even heard a church chant performed.

I have some hopes that in the event of a peaceable adjustment of our national troubles, I may be able to prevail upon my people here in Carlinville to undertake the erection of a church this summer. I am induced to hope so partly by the fine prospect of a wheat crop which now ap-

pears; still, as yet, I hardly dare breathe that hope to any one. Why do no Churchmen ever come into this part of the country to settle? A few of the right sort coming to Carlinville would do a really good work for the Church. We already have three or four of the right sort. We need three or four more to help us. Out of the hundreds who are continually coming West to live, why can not three or four come here? I am sure there are few more eligible places for location. Other kinds of people come in abundance, but no Churchmen.

As heretofore, I have visited Gillespie and Waverley occasionally as I could find time. I have agreed to go to Gillespie regularly once a month during the spring and summer.

Dixon, etc.—Rev. J. A. Warner.

Notwithstanding a few discouraging circumstances, some progress is being made. For the winter I have been obliged to give up holding services on the same day in both my parishes, and to devote alternate Sundays to each. Experience has fully satisfied me that scarcely any thing can be so trying to a clergyman's voice, and ultimately to his health, as speaking in a warm room after a long ride in the severe cold of this climate. The breaking up of the river once, and sickness at another time, prevented the regular service in Grand Detour from being held, but in the latter case timely notice was given, and in the other it was unnecessary.

The week-day services of Lent have met with several interruptions, and were not generally well attended.

A handsome sum has been raised by the ladies and a new library purchased for the Sunday-school, which numbers over fifty scholars.

On the fourth Sunday in Lent we had a very agreeable visitation by the Bishop, who confirmed five candidates here in the morning and three in Grand Detour in the evening. Being affected with temporary illness, he very kindly excused me from attending him to Grand Detour. The morning services in Dixon had been long, and to me deeply interesting, I should say also exciting. Their close connection with the long and almost forgotten past was such, that I can not forbear indulging again reminiscences which bear me back to the commencement of my ministry and my missionary life; even at the expense of

being regarded more as a relic of the past than a creature of the present.

Four of the candidates were baptized by me in the morning, previous to the service. Three of these had come eighteen miles in an open wagon on a stormy day to be received into the Church of their love and decided choice. They belonged to a single family—a brother and two sisters, who presented themselves to me on the day previous for examination and advice. One of these had been born since the occurrence which I am about to narrate, and I had never seen her before. The other two I had only seen on that occasion—now fifteen years ago—until they introduced themselves to me now. The eldest sister had changed her name, and was the mother of a child whose father was soon expected from California. She and the tall young man who presented himself to me as Mr. Pollock were both young children when I visited their father's house to bury their infant sister.

It was in the beginning of my pedestrian days when I felt too much self-reliance to think it necessary for them to send for me, and Mr. Pollock understood from his messenger that I had a conveyance of my own. A heavy shower of rain in the mean time was just clearing up at the hour when I was to start, and a friend persuaded me to mount a young colt just taken off the prairie. With some difficulty, and the loss of a finger-nail of the owner who was trying to hold the animal, I gained the saddle, but had not proceeded a mile of the six I had to travel, when I saw by my watch that the hour would be past and the day spent long before I could reach Como—the place of my destination—in this manner; so, acting on the maxim "Walk before you run," I returned the horse to its owner with many sincere thanks, and proceeded on foot through sloughs and standing pools, which I had not time to avoid by a circuitous route. But ere my arrival the expecting assemblage had given me up, and an unofficial person was seated beside the stand provided for me, with the great family Bible in his lap, turning over the leaves, as if gravely considering how he ought to approach so serious a subject.

Although my appearance was not the most genteel, after a hurried walk under a hot sun, and with my clothes plentifully bespattered, as may be easily imagined, there was no hesitancy on the part of the young stranger, who had rather been put forward by admiring friends than of his

own choice, in vacating the stand in my favor, and I proceeded to the solemn service without delay.

When this was done, and I was closing the book, it was impossible not to perceive the mingled interest and curiosity depicted in every countenance, and the listening attention with which the audience awaited for something original, without which it was evident they would deem any funeral service sadly defective. It seemed to say: "Any body could read a chapter in the Bible; but the preacher who has walked so far through mud and water must have something very important to say to us." My own feelings too were in something the same state. I had a written sermon in my pocket, but this would not do: neither the state of the case, the feelings of the audience, nor the lateness of the hour would admit of so formal a treatment of the subject. I drew the sermon nervously out of my pocket, laid it on the table without unrolling, and before I was aware found myself preaching my first extemporaneous sermon. I never afterwards visited the place; my time and attention being fully occupied in the opposite direction, and soon after I removed to Grand Detour, twenty-four miles distant. But one word, in passing, as to my young Bucephalus; he proved to be unmanageable, and threw every one who attempted to ride him.

These two incidents—my providential deliverance from fractured limbs or perhaps a broken neck, for I then knew nothing of horsemanship, and my arrival in time to perform the service with proper solemnity—were the only ones connected with this service which were very strongly impressed upon my mind.

You can therefore well appreciate my feelings as three members of this family stood before me to receive baptism at my hands, and at the same time, by the apostolic rite of confirmation to be received into the communion of the holy catholic and apostolic Church. Except myself on that one occasion, there has never been, I believe, an Episcopal minister into their native town to hold a service of any kind, and their only opportunity of becoming acquainted with the Church has been during temporary residences or visits to a friend in the East. But with the Catechism and Prayer-Book, they have acquainted themselves well with the requirements of the Church and the vows that they have taken upon them.

The history of the other, too, was no

less interesting, though not marked by any particular incident. He was one of my parishioners during the whole time of my ministry in Grand Detour; gave towards the support and building of the church according to his ability, like nearly all the other business men of the place, and was a frequent attendant upon the services, but made no pretensions to a religious life. Year after year passed on and I could perceive in him no spiritual change for the better, and his case was that of so many others that I began to feel that my efforts were all in vain; and this feeling grew upon me until it caused, with other discouragements, my resignation of the parish and removal to a distant part of the Diocese. His wife, a former pupil of mine, and to whom I united him not long before my departure, had been brought up under the influences of other denominations. She joined the Church a year or two after my departure. It was not long after my return here before I had a conversation with him, and was gratified by hearing him express his sense of the obligation he felt himself to be under of making an open profession of his faith, by presenting himself for confirmation.

How or from whom these spiritual influences for good have come, I do not stop to inquire. That God has permitted me to see it, and in one sense to reap the fruit, is a joy with which I am content, and teaches me to sow in faith, and leave the issues with God, assured that no labor is "in vain in the Lord."

MISSOURI.

Chilicothe—Rev. A. P. Crouch.

SINCE January 1st I have had service in this place once a month, and would be glad to have service more frequently if we could procure a house of worship. If I should stay here after the Convention, we shall rent a hall and have it put in church-like order. The field here is essentially missionary. At present we depend upon the Cumberland Presbyterians for a house to worship in, but how long this favor will be continued is quite uncertain. The ladies of the parish deserve much credit for their zealous and faithful labors in procuring a very desirable lot, upon which we had hoped to have commenced the erection of a house of worship before this time, but the national difficulties and the severe pecuniary pressure have caused us to defer

making any efforts at present; and though disappointed and cast down in spirit, we are not in despair, for we trust God will build up his Zion in his own good time.

I have visited Utica, about five miles on the Hannibal and St. Louis Railroad. In this place I have procured two lots in addition to the two donated to the church by Mr. Matson, and we have about \$700 towards the erection of a house of worship. I contemplate visiting Trenton and Edenburg, which are twenty-five and thirty-one miles north from this place. In these two places we have a few people calling for the Church service.

Thus I am located in the center of the best field for missionary labor of any in the interior of the State. And may God bless the labors of his poor, unworthy servant by adding many to the fold of the living God.

Hannibal—Rev. J. W. Dunn.

During the season of Lent I held daily service morning and evening. On Good Friday two adults came to holy baptism; at the same time also several children were received into the ark of Christ's Church.

Though no great results of our Lenten services may be visible, yet it was a season of refreshment; the faithful, no doubt, made advances in godliness, and the thoughtless were led to ponder upon the worth of their souls, and I trust may yet have grace to bring their good desires to good effect.

Independence, etc.—Rev F. R. Holeman.

Since my last report the interest in the Church has continued to increase. Our little band is small. Some of them are communicants and some not. Besides, there are several persons who feel an interest in the Church, and work along with us.

We have no church building, but have rented one from the German Methodists, which, however, is rather too small even for the present.

We have Church service and a meeting of the Bible-class every Friday afternoon. The attendance is very good. The Sunday-school is getting larger. We now have about twenty-three children and six teachers. Other teachers are ready as soon as the scholars can be gathered.

Of a Sunday the congregation is generally as large as our little church will hold.

We have great need of prayer-books and books for the Sunday-school—in fact, books of every kind.

In Liberty also the interest seems to be growing in the Church.

Louisiana—Rev. Dr. Worthington.

You will please deduct from my quarterly draft ten dollars, contributed by the Mite Society of this parish to Domestic Missions, through the Misses Hardin.

This Society is of recent organization, under the lead of two young ladies. It has done very well so far, and while it lasts it will afford me more extended means of contributing to external calls. I am gratified that in this time of gloom and embarrassment this parish has been enabled to increase its contribution to your fund.

We do not make the Church progress that we ought, and yet I hope that in the present year there will be original accessions to the Church. Our inability to build a church, or even to rent a room desirable and inviting, continues to be the great drawback on our progress. Beside that, most of our parishioners are literally very poor.

I can easily admit that there is little in my ability and efficiency to sustain the Church; but I can also perceive clearly that the Church itself is more highly appreciated. Though not popular here, it is every where respected; and the troubles of the present time begin to develop its eminent conservatism toward the civil government.

A L A B A M A.

Tallasse, etc.—Rev. W. M. Bartley.

I FEEL considerably encouraged at this place. At first, much prejudice had to be removed. This has, however, passed away. The congregation still slowly increases, and there is evidently increasing interest in our manner of worship. The Sunday-school is still prosperous, and I hope doing much good. The church interest at Tuskegee remains about the same. I have there two new communicants; but as I have lost two by removal, there is no gain in this respect.

Auburn—Rev. E. Denniston.

I have nothing of interest to communicate since my last report. The continued

sickness of our beloved Diocesan prevented the second visit to my parish, which he had projected, so that I have no confirmation to record.

Opelika, as I then told you, I think will be a stronghold for the Church, in time. The town has more than realized the promises which it presented six months ago. If it continues to progress as it has done, it will in a few years be a flourishing town. The other stations are without change. There have been a few additions by baptism, and the general interest in the services much the same. As I review my labors here since the first occupancy of the post, I can but feel grateful for the improved condition which it presents in contrast to the state in which I found it; yet how inadequate to the labor and my desires have the fruits of the service been. In an uncultivated field like this, it is hard not to attempt too much. When the discreet pastor considers the weakness and incapacity for great results, he can not always measure his duties by his desires, lest through his own impetuosity those feeble souls, still struggling in the fetters of old prejudices, may suffer shipwreck. In all the increase with which my labors have been blessed, I feel more than I am able to express, my indebtedness to the influence of our lamented Bishop. He possessed such rare tact and discrimination, that his gentle presence seemed always to supply that which was most needed, and his unwearied zeal has left an enduring tone to his Diocese. So many are the encomiums that have been lavished upon him, that nothing can be added to his praise; and yet all are inconsiderable, when compared with his great excellencies. He was truly God's servant, if the possession of great piety, self-sacrifice, universal kindness, humility, and forbearance could confer the name. With great abilities and learning, he put aside as unworthy of him all dignities and preferments, and chose, like his divine Master, to walk among us as the humblest of men, seeking only the good of his people, to whom his example, in life and death, is a most precious legacy.

F L O R I D A.

St. Augustine—Rev. A. A. Miller.

WITHOUT any matters of special moment, I may report things going on as usual at this point. The parish being in charge of the

Rev. L. R. Staudenmayer, full services are held on Sundays, holy days, and frequently at other times. During the present season of Lent, the church has been opened every day. A school, in connection with the parish, is in a prosperous state, and promises to be of permanent value. My health has so far improved, that I am able to take part in all the services, and a share in the teaching at school. The number of visitors has been less than usual during this season. The few who have come are not generally so sick as we are apt to have them, and no deaths have occurred among those connected with the Church. I have not been absent at any time during the past quarter, and am always glad to minister in the offices of the Church, whenever they are desired. We are anticipating a visit from the Bishop, and I hope that in my next I may be able to report confirmation and general growth of the parish. The Diocese has yet much to do for the cause of missions, and will still need much aid from abroad to keep up the good work. I hope she will not suffer in spiritual things from her present unsettled state in worldly things. May the Great Head spare his Church the infliction of punishment.

Marianna—Rev. W. D. Scull.

For some weeks, I have been engaged in taking subscriptions, paying moneys, and walking some days as many as ten miles, until at times I am quite exhausted. You know I am in a parish that had been defunct, by death or removal. I wish to leave it in a better condition than I received it. Of this, even now, there is evidence. Three thousand dollars have been subscribed toward the erection of a new church—twelve hundred of it have been paid—our workmen are on the ground—the church is going up. One thousand dollars more we have to raise; hard times stare us full in the face.

We have a few applicants for confirmation. In St. Luke's Church (court-house) we have, at this time, fifteen services a month, and once a month at a village ten miles from my residence.

Unless I am altogether mistaken, we are loyal to the Church. We see and feel the evils of fanaticism, and know that it is a thing which no laws can tie. Our difficulties may occasion a catholic church council for the world; but never, no, never, a schism.

LOUISIANA.

Madison Par.—Rev. L. N. Freeman.

My field of labor is an entirely new one to our Church. I am the first Episcopal clergyman that ever held service and preached in the places where I officiate; and only once, last May, at Richmond, were Episcopal services ever held in this, Madison Parish, and the officiating clergyman was Bishop Polk. The two points where I hold service, on alternate Sundays, are Willow Bay and Bayou Vidal. These places are twenty-four miles apart, and the swamp road between them (and the whole country is swamp) is almost impassable during the entire winter. There is no way of getting through the mud and water, except on horseback, and in this way I have traveled from one place of worship to the other; and in crossing the bayous, I have always found the water breast-deep to my horse, and, in several instances, he has been obliged to swim; and yet I have never failed to meet my appointment. But sometimes the people have failed to meet me, on account of the terrible state of the roads and weather. When this has been the case, I have held services in some private house, and read a sermon to the members of the family. This whole parish, and indeed this whole country, is the veriest missionary ground in the whole world. In Madison parish, in a population of fourteen thousand blacks and twenty-five hundred whites, there has been no working church, except the Roman, since it was settled. The Methodist ministers have preached, off and on, in the court-house, and to the negroes in their cabins. But there has been no systematic presenting of the truth to the people, or use of the means of grace. The consequence is, there is no thirsting for the bread and waters of life, and very little observance of the Lord's day among the people. The white population is very sparse and widely scattered. The plantations are large, and on many of them the proprietors do not reside, but they are left to the care of overseers—a class of men not always particularly desirous of the means of grace. To collect a congregation of forty white persons, they must come from one to eight miles, and, therefore, there can be no Sunday-schools. There are no helps to the pastoral work, but hindrances without number. One is the distances the people are

from each other, and from the place of worship. Another is the impassable condition of the roads during the winter, preventing the people from getting to church, and as soon as they become good, all families leaving to go North—except the overseers—to be absent for four or five months. Another is the indifference to the claims of religion, and especially to the claims of the Church, on the part of the people. I have traveled in every direction through the parish, hunting up Episcopal families, and carrying books and tracts sustaining the doctrines, worship, and character of our Church, and asking them to read and circulate them; and I find that they care but little about the peculiarities and claims of any denomination. Every church edifice in the parish—and there are but three—is a “Union Church!” I have not organized a parish yet, in either place where I hold service, but hope to do so on Willow Bayou, before long, that is, I hope there will be encouragement enough for me to do so. But on Bayou Vidal, I do not expect to organize a parish, as the people are divided into sects, or rather nothingarians, and are too indifferent to support the preached Gospel. On Willow Bayou there are four communicants of the Church, and a few other persons who will, I think, become communicants. I might tell you of many other hindrances to missionary labor here in the South, if I thought it best or prudent. I have labored very hard, and at a great sacrifice to myself in every respect, and accomplished but little good, owing to the terrible political excitement among the people, and the hindrances above named. But this thought comforts me: I have done all the good that was within my power.

— • • • —
TEXAS.

Richmond, etc.—Rev. N. P. Charlott.

It becomes necessary for me to make my report to the Committee, as I now leave this missionary field. I have labored in this parish steadily during the first two months of the present year. I did intend to remain during the first quarter, but circumstances in relation to my future location make it necessary for me to leave at this time.

Our good Bishop wrote me that he would write you, asking that my name should

be continued upon your list of missionaries for Texas for the first quarter of this year, which I suppose he did do, hence I report as such.

—
Bolton—Rev. L. P. Rucker.

The field embraced within my mission is a large one, including the principal towns of three counties, namely, Belton, the county seat of Bell county, Cameron, of Milam county, and Caldwell, of Burleson, and also the town of Lexington, in the last-named county, a flourishing country village, in the midst of a thriving, intelligent, and interesting country population. The two latter places, namely, Caldwell and Lexington, were added to my mission last fall, under the advice of Bishop Gregg, for the reason that they could not otherwise be occupied by any clergyman of our Church, and we have already lost too many of our members, and friends of the Church, by allowing others to occupy the ground exclusively.

Thus you can see, at a glance on the map, that I have a *wide* field to travel over, which I do once every month; spending the first Sunday in the month at Cameron, the second at Belton, the third at Caldwell, and the fourth at Lexington, the amount of travel being just two hundred miles each month.

The prospects of the Church, at each of these places, is not very flattering for immediate and rapid success, and yet I think I may truly say, that with the regular ministrations of a faithful and devoted missionary, and God's blessing, I see already the certain indications of final and complete success in the course of a few years.

— • • • —
MAINE.

Lewiston—Rev. N. F. Ludlum.

I WOULD report that matters remain here about the same as by my last account. Our prospects here this year are very good. By removals our pecuniary affairs are not as satisfactory as this time last year; but, as the new mill will soon be in operation, which will bring a large number of people into the place, and as a railroad from here to Bath will be completed some time this summer, we hope to gain more than we have lost.

OREGON.

Portland—Rev. P. E. Hyland.

IMMEDIATELY after my arrival on this coast, I took charge of Trinity Church, Portland, which was vacated by the return of Mr. Maples to the East. The loss of Mr. Maples to the Church in Oregon is greatly to be regretted; for during the short time he was rector of Trinity Church, he won the confidence and respect of all.

The climate of this country is extremely mild, and the scenery is quite romantic and picturesque. The intelligence of the people is of the higher order; while the public generally are characterized for their large amount of common-sense.

Bishop Scott is doing a noble work in this portion of the Lord's vineyard. He is respected and beloved by all. To be an overseer of Christ's flock in a new field like this, is truly no enviable task.

WASHINGTON.

Olympia—Rev. D. E. Willes.

We had open chapel this morning, with the regular Ash-Wednesday service, with an attendance of *twelve*, which I think pretty good for a mission-station away out on the Pacific; for I have seen many a congregation in New-York no larger on this day. I have proclaimed service in Lent every Wednesday and Friday afternoon, at two. Why then rather than in the morning? Because on this coast we have few servants, and our ladies have to be literally mistresses of their houses, and hence the morning is almost wholly consumed in their domestic avocations; and I found upon consultation that a larger attendance could be secured at this or some other hour in the afternoon than in the morning.

I believe the last time I wrote you, it was after my visit to Pt. Townsend, and the organization of St. Paul's Church. The Bishop and myself visited there a few days after, and had services for several days, with large and highly intelligent congregations. An interest is still felt there, but not as deep and as strong as when I first visited there. Have you a man for the place?

On his return from Pt. Townsend, the Bishop visited Olympia, preached three times, and confirmed two persons, making three in all which have received the rite since the establishment of the mission; and upon his visit in July I hope to present to him quite a class. The prospects of the Church here are good. The results of the Ladies' Fair, holden for its benefit were highly encouraging. The receipts were a little more than one thousand dollars, and with this we have paid all outstanding debts for the chapel—which cost us about seven hundred dollars—and have now quite a snug sum at interest for current expenses.

The furniture of the chapel I had made of a size to take out and put in a church, when, if it please God, we may feel ourselves able to build one; but until such time our chapel will abundantly answer all our wants. It is commodious, neat, and filled with all the requisites for due and proper celebration of divine worship: a sweet-toned melodeon, a reading-desk, altar, chancel, etc., so that we feel no immediate want of an exclusive church building. I should, however, like to secure two good eligible building-lots for sale in the city, as a site for the future church and parsonage. Do any of my friends East feel inclined to invest for the honor and glory of God? If so, they have an opportunity; land will rise in value here rapidly by-and-by, and a little invested now will in time become a "mickle;" for Puget Sound will become, ere a decade of years rolls away, the great point for obtaining lumber and spars. We furnish England, France, and the Sandwich Islands now, and when their superiority becomes known, we shall supply the world. I have succeeded in gathering together a good Sunday-school, and with the assistance of as able a corps of teachers as ever any superintendent had, I am training them for the Church. Thanks to Mrs. Tieton's friends in Wilmington, Delaware, and Baltimore, and my own in New-York, we have all the paraphernalia requisite to gaining influence over the infant mind, books, cards, Sunday-school papers, etc. We, however, want more Sunday-school books; but I have just heard that a box is "en route" from Immanuel Church, Baltimore, and that a movement to that effect is made in New-York, for which we shall be grateful. One feature in our school is especially interesting. We have succeeded in gaining the attendance regularly of some ten In-

dian boys, from ten to fifteen. They are learning English, and, their teacher tells me, are very much interested in the school and in their duties. I hope we may continue to maintain the hold we at present have upon their affections: but the Indian of this coast is a different being from his Atlantic brother. He is inconstant and fickle-minded. Though you may suppose you have developed a love for the order and habits of civilized life, and have invested him with the garb of a gentleman, yet be not surprised if he returns to his old haunts, and his wild freedom, and thrown away his civilized toggery for the

blanket of the savage. We, however, hope for the best.

On Christmas-eve we had a service for the Sunday-school, and as fine a Christmas-tree as was ever lighted. Our chapel was crowded to repletion, and all were delighted — especially the children — as the tree yielded its fruit, and somehow or other many a fine present found its way into their possession. It was a new institution to them, and the sparkling eyes and joyous faces showed how well they enjoyed it. It has gained an influence over them which remains and promises well for the future of the Church.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from March 15th to April 15th, 1861.

<i>Maine.</i>		
<i>Lewiston</i> —Trinity, of which \$4 15 is for Lawrence University, Kansas	\$7 15	
<i>New-Hampshire.</i>		
<i>Dover</i> —St. Thomas.....	20 00	
<i>Hopkinton</i> —St. Andrew's, Mrs. Ellen Chase.....	10 00	
<i>Manchester</i> —Grace.....	10 00	40 00
<i>Massachusetts.</i>		
<i>Boston</i> —St. Andrew's.....	25 00	
" Maria Gillespie.....	2 00	
<i>Greenfield</i> —St. James's.....	9 50	36 50
<i>Rhode Island.</i>		
<i>Johnstone</i> —St. Peter's.....	1 53	
<i>Pawtucket</i> —St. Paul's S. S.....	20 00	
<i>Providence</i> —Grace, special for Bishop Whipple.....	37 00	
" St. John's, Morning Sunday School Quarter's pledge, to Bp. Lee, Iowa, to March 1st.....	125 00	
" A Friend.....	1 00	184 53
<i>Connecticut.</i>		
<i>Birmingham</i> —St. James's.....	140 00	
<i>Bridgeport</i> —St. John's.....	10 00	
<i>Hartford</i> —" T. A. A.".....	3 50	
<i>New-Haven</i> —St. John's.....	21 30	
" Trinity.....	169 00	
" " for Epis. Miss. Asso.....	5 00	
" Bp. Seabury Soc., special for Bp. Whipple.....	100 00	
<i>Stamford</i> —St. John's.....	5 00	
<i>Thompsonville</i> —St. Andrew's.....	4 00	
A Friend to Missions.....	10 00	467 80
<i>New-York.</i>		
<i>Burnt Hills</i> —Calvary.....	14 75	
<i>Brooklyn</i> —Redeemer S. S.....	35 00	
<i>Bufternats</i> —Christ's.....	3 00	
<i>Charlton</i> —St. Paul's.....	8 00	
<i>Fishkill</i> —Trinity.....	5 00	
<i>Flushing</i> —A mite.....	1 00	
<i>Fort Edward</i> —St. James's.....	10 00	
<i>Li the Falls</i> —Emmanuel, of which \$9 26 from S. S.....	45 77	
<i>Newburgh</i> —David Wood, special for Bp. Whipple, S. Schools in Min.....	10 00	
<i>New-York</i> —Incarnation, for Missions in Oregon and Washington, under charge of Bp. Scott.....	105 25	
<i>New-York</i> —Transfiguration, of which \$25 is for Bp. Talbot, and \$10 for Rev. Dr. Breck.....	\$150 00	
" Trinity Chapel, special for Bp. Whipple, through Rev. Dr. Hobart, a lady and daughters, \$55; J. J. Post, \$25; Wm. Baggs, \$25; Mr. and Mrs. Babcock, \$10; Miss Jones, \$10; A. B. Sands, \$10; at Holy Communion, \$20; sundry small sums, \$11 50.....	166 50	
" St. James the Less, S. School for Bp. Lay's Mission.....	20 00	
" Mrs. K. E. Livingston.....	10 00	
" " P.".....	50 00	
<i>Peekskill</i> —St. Peter's, Easter offering.....	13 13	
<i>Pine Plains</i> —Regeneration.....	2 00	
<i>Rensselaerville</i> —Trinity Parish School, special for Bp. Whipple.....	5 43	
<i>Troy</i> —Holy Cross.....	73 00	
" St. Paul's, a member for Ind. Miss.....	1 00	
A subscriber to the Church Journal, a cent a day.....	3 50	\$782 60
<i>Western New-York.</i>		
<i>Avon</i> —A Missionary.....	5 00	
<i>Cazenovia</i> —St. Peter's, special for Bp. Whipple.....	5 00	
<i>Fayetteville</i> —E. A. Gilman.....	1 00	
<i>Rome</i> —Zion, special for Bp. Whipple.....	4 00	15 00
<i>New-Jersey.</i>		
<i>Boonton</i> —St. John's, of which \$4 from S. S.....	6 00	
<i>Burlington</i> —St. Mary's, special for Bp. Whipple.....	80 00	
<i>Mt. Holly</i> —Trinity, for Epis. Miss. Asso. of which \$46 86 from S. S.....	75 86	161 86
<i>Pennsylvania.</i>		
<i>Birdsboro</i> —St. Michael's.....	4 50	
<i>Douglasville</i> —St. Gabriel's.....	12 50	
<i>Philadelphia</i> —St. Mark's.....	250 00	
" St. Matthias, special for Bp. Whipple.....	10 00	
" St. Peter's, a member.....	7 50	
" St. Stephen's, special for Bp. Whipple.....	130 86	
<i>Pottstown</i> —" A. and M.".....	10 00	
" " Francis' birthday,".....	1 00	426 36

Maryland.			
Baltimore—Grace, through Rev. Dr. Coxe.....	621 00		
" Grace, special for Bp. Whipple.....	115 00		
D. C. Rock Creek Par., St. Paul's.....	40 00		
" Washington—Epiphany, " Miss G. C.".....	2 50		
" Washington—Epiphany, special for Bp. Whipple.....	2 50		
North Elk Par.—St. Mark's Chapel...	7 00	788 25	
Virginia.			
Gloucester Co., Abingdon Par., "F. C. T.".....	5 00		
North Carolina.			
Fayetteville—St. John's.....	4 00		
Raleigh—Christ's.....	5 00		
Salisbury—St. Luke's.....	25 00	34 00	
South Carolina.			
Aiken—St. Thaddeus.....	10 00		
Charleston—St. Michael's.....	19 75		
Claremont—Holy Cross.....	31 87	61 62	
Georgia.			
Augusta—St. Paul's.....		31 10	
Alabama.			
Mobile—Trinity.....		62 95	
Mississippi.			
Jackson—St. Andrew's, J.....	25 00		
Louisiana.			
New Orleans—Mrs. Dr. Edgar.....	2 50		
Ohio.			
Cincinnati—Redemption.....	4 00		
Columbus—St. Paul's.....	5 00	9 00	
Illinois.			
Decatur—St. John's.....	5 85		
Chesterfield—St. Peter's.....	3 00	8 55	
Missouri.			
Louisiana—Calvary Mite Society through Misses Harden.....	10 00		
Sharpsburg—St. Jude's.....	9 00	19 00	
Kentucky.			
Elizabethtown—Christ's.....	2 50		
Tennessee.			
Nashville—Advent, for Oregon, gen'l.....		28 30	
Michigan.			
East-Saginaw—St. Paul's.....	1 30		
Trenton—St. Thomas's.....	5 00		
Wyandot—St. Stephen's.....	5 00	11 30	
Indiana.			
Connersville—Trinity.....	4 00		
Lima—St. Mark's.....	3 00		
Michigan City—Trinity.....	5 00		
" " " S. S.....	5 00		
Worthington—St. Matthew's.....	2 00	19 00	
Wisconsin.			
Manitowoc—St. James's.....	3 70		
Milwaukee—St. John's.....	6 00		
Racine—St. Luke's.....	10 00		
Stevens' Point—Intercession.....	2 00	21 70	
Iowa.			
Iowa Center.....	2 00		
Mt. Pleasant—St. Michael's.....	5 00		
Ottumwa—St. Mary's.....	5 00	12 00	
Minnesota.			
Belle Plaine—Thank offering from one of the Missionary's family.....	5 00		
Faribault—Good Shepherd S. S., sp'l for Bp. Whipple's Ind. Miss.....	15 00		
Red Wing—Christ's (\$6 for last year).....	14 75		
St. Anthony—Holy Trinity.....	18 53		
St. Paul's—A thank offering, special for Bp. Whipple.....	10 00	63 33	
Miscellaneous.			
Interest on Legacy.....	.850 00		
" W.".....	10 00	360 00	
Total.....		\$3,687 70	
Amount previously acknowledged.....		24,858 55	
Total from October 1st.....		\$28,495 25	
Corrections.			
In the April No., for Fairfield, Vt., read Fairfax. The contribution of the Rev. C. H. Page, under the miscellaneous head, should have been from Newport, Ky. Of the contribution from Christ's Church, Lexington, Ky., \$10 50 should have been for Bp. Lay.			

Episcopal Missionary Association for the West.

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following-named churches and individuals, from March 2d, to April 2d, 1861, viz.

Massachusetts—Newton Corner, Rev. J. S. C. Greene, by Rev. D. S. Miller.....	\$100 00	To which add balance on hand March 2d, per last report.....	\$720 07
Connecticut—New-Haven, Trinity Ch., by Treas. Dom. Com.....	5 00	From which, however, is deducted special contribution from Harcourt Parish paid to the American S. S. Union above.....	3 00
Pennsylvania—Philadelphia, From "A.".....	5 00	Also paid Rev. D. S. Miller, Sec'y, for printing and circulating Annual Report, Circulars, Office Rent, Sec'y's Account, for 1860 and 1861, amounting to.....	392 79 395 79
" Philadelphia, County Frankfort, St. Mark's.....	116 85	Leaving to be received by Treasurer of the Domestic Committee, when appropriated by the said Association.....	\$693 46
" Carbondale, Rev. J. U. Drumm.....	5 00		
" Chester County, West-White-land, St. Paul's.....	25 00		
" Uniontown, From A. Howell.....	10 00		
Virginia—Alexandria, St. Paul's Ch. by Treas. Dom. Com.....	4 00		
Ohio—Gambier, Harcourt Parish, Rev. S. Clement's Missions, \$62; special for Am. S. S. Union, \$3.....	65 00		
Nebraska—Omaha, Rev. Geo. W. Watson, portion of salary returned.....	33 33		
Total receipts in March.....	\$369 18		

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

MAY, 1861.

TREASURY OF THE FOREIGN COMMITTEE.

THE FOREIGN COMMITTEE in their Epiphany Appeal expressed anxiety lest the direful calamities with which our country was threatened should so seriously interfere with their receipts as to bring disaster to the Foreign Missionary work of the Church.

In the progress of events those dreaded calamities have fallen upon our land, and such is their nature and extent as now presented, that it would be hardly possible for language to exaggerate their awfulness.

The effect of these upon contributions to the Treasury of the Foreign Committee is now plainly seen. By a comparison of the receipts of the current missionary year to the 15th of April, with those of last year for a corresponding term of time, it will be observed that the falling-off thus far in the current year is \$14,669.44.

CONTRIBUTIONS FROM OCTOBER 1ST TO APRIL 15TH.

	1860.	1861.		1860.	1861.
From Maine,	\$108 23	\$128 75	From Mississippi,	\$442 10	\$56 30
“ New-Hampshire,	67 78	110 26	“ Louisiana,	583 28	152 50
“ Vermont,	179 66	125 96	“ Texas,	54 00	93 50
“ Massachusetts,	1,622 23	1,879 18	“ Ohio,	488 71	784 63
“ Rhode Island,	1,686 83	876 95	“ Illinois,	541 83	166 81
“ Connecticut,	1,898 60	1,692 30	“ Kentucky,	1,089 44	309 78
“ New-York,	17,727 04	18,500 85	“ Tennessee,	885 35	15 92
“ Western New-York,	243 25	802 25	“ Michigan,	211 81	279 41
“ New-Jersey,	858 39	789 47	“ Indiana,	26 35	7 00
“ Pennsylvania,	7,126 24	6,472 70	“ Missouri,	439 60	50 00
“ Delaware,	418 04	263 47	“ Arkansas,	45 00	10 00
“ Maryland,	2,893 59	2,259 54	“ Wisconsin,	80 10	111 30
“ Virginia,	4,359 95	3,077 08	“ Iowa,	22 00	24 00
“ North-Carolina,	1,367 08	421 56	“ Minnesota,	2 50	4 00
“ South-Carolina,	3,274 51	1,535 43	“ California,	6 00	90 00
“ Georgia,	1,577 65	867 52	“ Oregon,	5 00
“ Florida,	107 15	“ Kansas,	43 00
“ Alabama,	1,791 57	100 05			

\$51,225 81 \$36,556 37

No year since 1855 has marked so low a point in the aggregate receipts to the 15th of April as the current year. If such result be experienced at the close of the months that are passed, while hearts have been encouraged by the hope that some adjustment of the difficulties would be found, what may we not look for when civil war is thoroughly inaugurated with all its attendant horrors?

Human wisdom and human strength are utterly inadequate to meet the emergency of these evil days, to calm the fierceness of that tornado which is about to sweep over the land and bring order out of the confusion which now prevails. God alone can do this. The appeal of Christian hearts in all parts of our country is now earnestly addressed to Him.

God be praised that of His infinite condescension and love He will hear—He will answer the prayers of His people. It is “not by might nor by power” but by His Spirit that the Christian looks for deliverance.

No interests are more precious in the sight of God than those which pertain to the kingdom of His beloved Son; none ought to be more precious in the estimation of His people, and, therefore, earnest should be their prayers that nothing may be allowed to stay the progress of that kingdom; and with our prayers there must be the liberal bestowal of the means necessary to carry forward its work.

Should we not feel that desolation had indeed come upon us if our Missions abroad were broken up and Christ's ambassadors forced to abandon their several fields of labor for want of support? If a spectacle so full of wretchedness is to be avoided, it must be by a speedy, earnest and continued effort on the part of God's people, acting upon the holy resolve, that under all circumstances the Missions of the Church shall be sustained.

The Foreign Committee call for help; they ask in Christ's name for money to support the work which has been intrusted to their oversight.

The demand for help is instant.

Their Treasury is overdrawn \$4872, and within one month their necessities will require an additional sum of \$7000.

CHINA.

Report of Rev. C. Keith.

SHANGHAI, Jan. 22d, 1861.

REVEREND AND DEAR BROTHER: The changes of the last three months in our mission have been more than usually great. Mr. and Mrs. Yocom, Mr. Purdon, and Mr. Syle, with his children, have left us for home; and Miss Conover has been added to our number again. The departure of Mr. Yocom gives me the charge of the mechanical part of the press, in addition to the *care* of the printing, which I had previously. And I have also some additional preaching duty in the city, in consequence of Mr. Syle's absence. In other respects, my work continues the same as before. My special work in translation has been a series of lessons from the Old Testament for our Sunday services, which have been much needed for some years. It illustrates the real weakness of missions at Shanghai, hitherto, that so little progress has been made in giving the people a translation of the Scriptures in their own dialect. So far, we have only the Gospels, Acts, and Genesis, published by our own and the Church Missionary Society missionaries; and the Epistle to the Romans, and that of St. James, published by a missionary of the American Board. The Lessons, to which I have referred above, will soon be completed in manuscript, and it is to be hoped that the whole New Testament may, ere long, be ready. The settled pastor at home can scarcely estimate the awkwardness of continuing to work from year to year without helps in the way of books. It is true that our native ministers, as well as ourselves, can prepare any passage of Scripture for a special occasion. But neither they nor the people can gain that familiarity with scriptural allusions and language, which is so desirable for their spiritual advancement and edification. Their numbers are now becoming sufficiently large to make their right training a matter of great responsibility.

On Christmas-day, sixty-six native Christians joined with us in the supper of the Lord. You will not wonder that it was a service full of gratification to us, were it only from this fact. But every occurrence was in full harmony. The church had been decorated with evergreens, and the children—especially the girls—had been training themselves, under Miss

Conover's teaching, to make the singing something such as would be heard on that day in a Christian land. I am myself no judge of musical effects, but I believe, even artistically, there was little out of the way. Devotionally, it was a rich treat to hear from so many Chinese voices, in their own tongue, the *Te Deum*, (for the first time, I believe,) the *Gloria in Excelsis*, and other chants, and the hymn, "While shepherds watched their flocks," translated into Chinese verse by He Ding, (who will be known by name to many.) And then it was very solemn and affecting to commune in the sacred feast with so many of the very poor, some even at the extreme of earthly want. For our flock is in large part made up of those whose bodies needed much relief, as well as their souls. Many of them, we can not but hope, have hungered after the true Bread, and have been fed by Him; some, we must fear, are seeking only temporal blessings: all are as yet "babes in Christ." But the transition from heathen darkness to only a faint and dim view of the glories of the Gospel, is "life from the dead." If only we may be permitted to bring many even of these poor and blind and helpless to feel the first warmth of that light, which will shine brighter and brighter until the perfect day, it will be a blessed work for us and for the Church.

Yours in Christian affection.

J A P A N.

Letter from Dr. H. Ernst Schmid.

NAGASAKI, January 24th, 1861.

REVEREND AND DEAR SIR: I have now been about five months in Japan; yet you will not expect a regular missionary report of me, however much this time exceeds the appointed period for such communications. I need not give you my reason; it is contained in the well-known fact that missionaries can not do much more than by the study of the language prepare for *future* work, which, indeed, is earnestly hoped for as being near at hand. But it seems to me, nay, I quite believe, that no opening will be made for ministerial work, as long as the government of Japan remains in its present form. I do not think that the spreading of Christianity is and will be prohibited, as it has been, on account of its own nature, but because it would increase the more intimate foreign intercourse with the common people. It would

show our friendly intentions; it would create in return feelings of friendship amongst them; all of which it is the most apparent policy of the rulers to avoid. They opened the country to foreigners, I think, because they could not well do otherwise, fearing, as they must have done, the power of the nations desiring a treaty. But now they endeavor to the utmost to make the danger arising from this act as small as possible, by restricting foreign intercourse to the narrowest limits. So far has this principle developed itself before our own eyes, that, when we had raised the means of aiding about 2000 poor, suffering, starving people, living in a village about five miles from here, who had lost every thing by a large fire, the government desired us to cease our friendly efforts. The *government* would give money and food to the hungry and destitute. Now the government does give a little, a very little, rice and money, but nothing in proportion to the actual want of the sufferers. Yet, rather than have the people think well of the foreigners and of their good wishes towards them, the government lets its own subjects die of hunger.

But, with all these cautions, these anxious restrictions, a final change must come. Japan can now be said to exist in a state equal to that of the feudal ages of Europe, when the merchants, always oppressed, began to show the desire of rising to the place due them, because they had become the possessors of the great ruling power—money. In Japan, farmers and merchants, placed into the lowest classes, are sorely oppressed and trampled upon. Formerly, they have most probably borne their despised condition as a matter of course, because there was no accumulation of wealth amongst them; but since foreigners have commenced their trade with them, many of their number are growing rich. They are feeling, with the increase of property, the increase of power riches give. They are finding out the very different position of merchants among foreign nations, and they begin to complain of the yoke that is upon them. Therefore, it seems very apparent, that at some future time they will make the necessary effort to rise to their proper level. And I fear that such can only be effected by a revolution, changing entirely the present form of government. Of course, should the government be wise enough to give them gradually more liberty as they become more and more urgent, the change could become a very gradual and a very peaceful one. But

I do not believe that this government will ever have the will or wisdom of such acting. It would be so entirely contrary to all Eastern way of thinking and feeling. In fact, it can not be expected from authorities so ignorant in regard to many points of diplomacy and political economy, however much of these defects may be covered by their sagacity and wary nature.

Indications of approaching changes are already in existence, but I do not see them in the troubles lately arisen in Yeddo. I look upon the great class of merchants especially as the revolutionary element. How long before it will begin to act, God alone knows. As much as I would regret to see this beautiful land immersed into the terrors which accompany a revolution, and which must be especially great amongst a people as fierce and revengeful as this, it appears to me nevertheless the only means by which a road for true missionary labor will be opened. And I doubt not that it will be a labor blessed most abundantly; for, although lost in the wildest dissipations, and recklessly, unrestrainedly given to indulgences in all the lusts of the flesh—a nation, to a great extent at least, poisoned through descending generations by the effects of sin—the Japanese have nevertheless that in their character which will make them ardent, devoted Christians, when once they shall have found the true light. The very manner in which they now sin makes me think so. Whatever they take up to do, it seems to me that they do it with their entire strength; they have no half-way action, nor do they show in their proceedings the amphibian nature of their nearest neighbors. A people marked by such peculiarity of character, when once directed into the true way, *must*, I can not believe otherwise, *must* effect much and grow large in goodness; as it formerly was, as it now is, in wickedness.

As regards my own work, I of course could soon enter upon the execution of it. I have had at times a practice which kept me very busy, at times engaged my attention but little; and it has been told me, that the authorities would put a stop to it entirely, by preventing the sick to come to me. At present, it seems that it has not yet been done, for new patients still present themselves. But as in China, so is it here in Japan, the practice is a very unsatisfactory one. Like the Chinese, the Japanese are great believers in their own physicians, which is certainly a very praiseworthy belief, but which in my case

is not profitable for me. Then again, these people are very hard to control during a sickness, rejecting a bad-tasting medicine, and neglecting all further attention to prescriptions as soon as a little relieved. Their own physicians complain of this failing, which, however, is not one confined to Japanese or Chinese only. Another difficulty in the way of practicing is the unwillingness of the richer and more intelligent portion of the community to receive medical service and medicine gratis, and the close attachment of the poorer and most ignorant to the enormous vegetable infusions of their own doctors.

This has brought me to the conclusion that as far as practicing alone goes, a missionary physician is not of much avail amongst Eastern people, and I have with me the experience of other physicians in similar positions to the one I occupy. I have come to feel this want of usefulness, however much my time may be employed, and I have thought of a way wherein I could make myself of more avail. It is, to teach the Japanese medical men the modern practice of medicine; and the best of it is, that they are most anxious to learn, and have themselves, by their own requests, drawn my attention in that direction.

I have commenced to instruct a class of physicians in English, intending to do the same for the next four months to come. I want to make them understand such medical terms as can not be translated into the Japanese language, so that I may afterwards use them without fear of being not understood. At the same time, it will advance them far enough to continue the study of the English language by themselves; so, giving them a key to the treasure of medical knowledge contained in English literature, I myself am all this time making such efforts towards acquiring the Japanese language, as will teach me to speak it enough at the end of four months for commencing medical discourses in my class. I am also preparing a medical Japanese-English vocabulary.

Besides my medical class I have another, which I only instruct in English.

In this way my time is very much employed indeed.

The news of troubles in Yeddo may perhaps reach you before the arrival of this letter. It appears that the emperor has difficulties with the princes, and, in consequence, has declared himself incompetent to protect the foreign ministers in the case of an outbreak. They, however, have

taken measures to have some of their own protection near in a case of necessity. It is the opinion of some, however, that the emperor is himself afraid of the princes, and that he intimidated or tried to intimidate the foreign ministers, to make them call to their assistance some of the men-of-war, so that in a case of extremity he might himself call upon them for help against the princes. How much there is in this I can not tell. But the imperial government must be in a strange position, as they but lately tried to kill the prime minister by thrusting a spear through his "cago," which, however, he had left but a short time ago, as if suspecting the assault. Of course it caused a fight between the two parties.

There is this great consolation in all these commotions, that all must tend to the promotion of God's kingdom.

P. S.—I have hitherto forgotten to make an acknowledgment of the exceeding kindness with which I was treated by Captain Morton while making my passage on the Swallow from New-York to Shanghai. He did every thing in his power to make me comfortable, and tried his best to relieve, as far as possible, the monotony of so long a voyage; and I have not known a ship-master who attended to his duty with more untiring zeal than did Captain Morton. He was ever at his post, and directed every thing with the mind of a man who knows his profession. The table of the cabin also was well provided, and was often made luxurious by contributions out of the Captain's private stores. I would say, that one who desires a good berth for an Eastern voyage ought to try to obtain one on the Swallow, in command of Captain Morton. I can assure you that, for my part, I would make some sacrifice of time and distance, should it be necessary, in order to be a passenger of his.

A F R I C A .

Letter from Bishop Payne.

CAVALLA, *December 4th*, 1860.

REVEREND AND DEAR BROTHER: I returned from Bohlen Station on Saturday, having gone up on Monday, 26th ult., to accompany Mr. Messenger. I desire to give *my impressions as to the need of the mission field lying along the Cavalla river*, while recent events are fresh in my memory.

You will remember that both in communications and interviews with you, I have intimated my expectation of difficulties in occupying our most interior station.

Separated from the coast by several tribes, each interested in keeping in ignorance and degradation the next beyond it, Webo had been only opened to the visits of missionaries by twenty years of previous intercourse with the tribes between it and the sea, about the time that the Bohlen legacy was announced.

The proposal to locate a native teacher there three years ago was met by strong opposition *even here*. And along the river, similar opposition and stronger was only forestalled in part, by opening small stations at three different points, namely, in *Babo*, *Nyambo*, and *Tebo*, distant eight, fifteen, and fifty miles above this station. But it was always anticipated that the greatest difficulty would occur when the attempt should be made to place foreign missionaries at Bohlen. These anticipations have been realized.

Since my return, Rev. Mr. Messenger has made two or three visits to Webo, preaching there and along the river, and superintending the erection of the mission home at Bohlen. This, so far as appeared, had excited no formal opposition.

When, however, about four weeks ago, he attempted to *remove*, accompanied by Mrs. Messenger, trouble came. The Babo people, occupying the Cavalla river on the east side from the mouth fifteen miles up, and both sides for some distance above the territory of the Cavalla people on the west, have always claimed the right to control the *navigation* of the river. And they have been in the habit of closing it upon slight pretexts to coast-natives and others interested in the interior trade. On one occasion they even ventured to capsize the canoes of a former governor of the colony at Cape Palmas, and Freeman, king of the Greboes, had to send them back to Cape Palmas; and this, notwithstanding the claim of the colony to have purchased or secured by treaty the territory of the Baboes.

It is not wonderful, therefore, that this people should oppose the attempt of a *foreigner* to pass by them, and to settle amongst the despised *bushmen*. Accordingly, when Mr. Messenger and party got opposite to one of the lower Babo towns, *Teblebo*, several armed canoes came off, and using the most menacing words and gestures, commanded them to go on shore. Their canoes were taken to town, and Mr.

Messenger, assisted by an English trader who happened to be there, endeavored to induce them to allow him to proceed. But no heed was given to this, and Mr. M. was required in the most peremptory manner to return. This they were compelled to do, and reached this place about ten o'clock at night; Mrs. Messenger having walked three miles over a very bad road.

On learning these facts, I determined to take with me a delegation of Cavalla people, (who have much influence over the Baboes,) and proceed to the place where Mr. Messenger was stopped. We spent two days discussing the matter, and finally induced the people to allow Mr. Messenger to proceed up the river. The objections raised were based altogether upon the *temporal advantages* which our stations must bring to the "bush people." And unfortunately, contrary to express instructions, some of our catechists had given too much occasion for objections of this kind, by engaging in trade. My statement that our catechists and teachers had been instructed not to trade, and would on no account be allowed to do so, seemed to influence to a right decision.

A week after the difficulty was thus apparently settled, having determined to accompany them, I proceeded with Mr. and Mrs. Messenger up the river. About three o'clock we arrived at *Hidie*, (the place where the famous Babo oracle, *Bede-Nyema*, resides.) I went on shore to preach. Very soon the remarks and manner of the people indicated that the difficulty below was to be renewed. Accordingly, after I preached the subject was introduced, and the king—an old friend of mine—and people declared that we must return, and take our teachers from the interior also. Again, therefore, we had to turn our faces back, and reached home about ten o'clock at night. I determined to try again negotiation, and sent three prominent Cavalla men to talk over the matter. After two days' discussion, they induced the Hidie people to allow us to pass, and to continue our teachers in the interior. They insisted, however, *that they must have a teacher also*.

The following Monday we again started, leaving Mrs. Messenger behind. We reached Gitetabo, our second station on the river. Here, after preaching, most unexpectedly we had a renewal of our troubles. That evening and next day, until three o'clock, were devoted to going over the same ground which had been discussed so often and long in Babo. At

length, however, with the help of an influential man from Cavalla, we procured a reluctant assent to our proceeding up the river, and to Mr. Messenger and our catechists remaining there. After such repeated interruptions, we rather expected to encounter them elsewhere; especially at *Dihne*, the last town of the Nyambo tribe on the river. But we experienced no farther difficulty. Traveling until ten o'clock, by a beautiful moonlight, we slept at *Nyinemo*, forty-five miles from Cavalla, and next day about three o'clock we arrived at *Tobo*.

Here I found our catechist, W. H. Kinke, occupying a beautiful position immediately on the river, with a school of six boys, and exerting a good influence. I preached in the evening and next day in two towns near the station, and baptized two infants. Very unexpectedly the catechist announced as the name of his son *John Johns*. I could but consider this as a reward, if not special answer, to the prayers of a female friend (Miss Clapham) of Virginia. She has for many years been raising, by great self-denial, the means to support a scholar to bear this name. But in every instance the boys selected have remained in school but a short time. Here, without any request or correspondence, the catechist gives his child the cherished name, and thus perpetuates it in the mission.

On Thursday, after being exposed for an hour to a severe thunder and rain storm on the river, I reached Bohlen about four o'clock in the afternoon. The whole hill around the station has been cleared away since my last visit, and the panorama, on reaching the top of the hill, was beautiful and grand. I could but agree with brother Messenger, that we had selected *the right place* for the station.

On Friday I preached on Nitiè Lu, and afterwards, at their request, gave the people an account of our difficulties. They thanked me very earnestly for my kind offices in getting their missionary to them. I then gave them some advice as to the manner in which they should treat their missionaries; unkind treatment might lead them to go away. They promised to attend to all I had said, and concluded with declaring, if Mr. and Mrs. Messenger chose to leave voluntarily, they might do so, but if any nation tried to take them away, *they would fight them*.

On Saturday morning I took breakfast with Mr. Messenger, and in the evening with my family at Cavalla.

I have given the above detailed account of our difficulties, that the Foreign Committee and the Church may not be unprepared for *delay* in carrying out their cherished plan, and ours for a health station; not that they or we should doubt, or cease to labor; that it may in due time completely succeed.

Extract of a Letter from Bishop Payne.

Cavalla, Feb. 7th, 1861.

YOUR Committee will rejoice with us that the Rev. Mr. Messenger and wife have been pleasantly domiciled at Bohlen for several weeks. They have experienced no further difficulties on the river.

I propose next week (D.V.) to go up the river to spend two weeks, to preach and for the benefit of my health.

Well, here is *now Bohlen* station in the mountains, with a house ready to accommodate two families and others. Where are the missionaries to occupy this and adjacent places? Let us pray to the Lord of the harvest to send more laborers into his harvest. Can it be expected that in the *twenty-fourth year of my connection* with the African mission I can much longer bear the burden and heat of the day, or that our beloved brother Hoffman, naturally delicate, can continue ever to shed his bright, burning light before us? We both fail. Who will assist us, or take our places?

God still blesses us, and, as always, by afflictions. Since Miss Relf's death, more than a dozen of our scholars have applied for baptism and confirmation. I baptized one adult Krooman last Sunday week.

STATISTICS OF CAVALLA STATION.

Baptisms, past six months, adult, 1; infant, 8: total, 9.

Communicants: foreign, 3; colonist, 6; native, 79: total, 88. Died, 3.

Scholars boarding, 62; day-scholars 100: total, 162.

Average attendance: Church of the Epiphany, 150; ditto in villages, 20 to 50.

Buildings as before reported. Progress in renewing old Cavalla Mission-House.

Some apparent improvement in the piety of members of the Church the past term.

Several of the suspended have been restored; but amongst the people there is less religious feeling than heretofore known. In truth, there seems to have been developed of late a decided opposition to the

truth in many instances. This we fear is owing to the disorderly walk of a number of our communicants. It is the "woe to the world because of offenses" which "needs must come." Meantime some of our members are steadfast, shining "as lights in the world," and endeavor, by active aggressive labors, to turn their people to righteousness. Coöperating with these in the appointed means, we hope for God's promised blessing.

Rev. C. C. Hoffman's Journal.

CAPE PALMAS, W. A.

Friday, 18th Jan.—The ship Stevens sailed this afternoon, taking among her passengers Mr. and Mrs. Rambo, Mr. and Mrs. Crummell, and their four children. Mr. and Mrs. Auer (Miss Ball) left at the same time in the English mail steamer for Acra. While our household is much diminished by these departures, our duties are greatly increased.

Our little daughter was taken sick with fever also to-day; so it has been a day of anxiety and fatigue.

Sunday 20th.—At half-past 8 o'clock crossed the river to the native town to preach. I found most of the people gathered at a native hut, before which was laid out, under a canopy of cloth, the body of a man recently deceased. About twenty women were seated round the body, weeping and lamenting. I stood between the hut, which was full of men, and the weeping women, literally between the living and the dead, and made them an address on the subject of death; after which, kneeling on the ground, we sought by prayer God's blessing on his truth. The people were quiet, and seemed impressed. We then crossed to Hoffman's Station, where I met our native Christians for a little time, and we all recrossed the river to St. Mark's Church. Mr. Yates, a candidate for orders, read the service; I the ante-communion, and preached. Took lunch at the house of the sextoness, and at 2½ o'clock crossed again to the native station, where I preached, and arranged the Sunday-school. About forty native children were present. Had a very interesting conversation with a native man who has long felt the Spirit's power—long felt the excellence of the truth, but is still held by the power of the devil. May the Lord deliver him, and bring conviction forth to victory. From the Church went to the native town to visit a sick communicant, "Mary." Found her ill; she was glad to see me, and

hear of Divine things. During my absence in the United States she had not been as faithful to the Lord as she ought to have been. The spiritual deadness of her husband, and their residence in a native heathen town, subjected her to many temptations and trials. But still she professed her faith in Christ, and her purpose to hold fast the truth as she had believed.

Returned home at 5½ P.M. Passing the house of a sick parishioner, I inquired how she was. "*She has gone*," was the reply of her husband; a release from lengthened pain to eternal joy. At 9 P.M. went to call on a sick stranger, the Rev. Mr. Rogers. As I entered the room of the hotel, and inquired for him: "You have come too late to see him, he has just died." Such were the words that fell on my ears. A worthy man, prepared to meet his end. Our babe still sick, but better.

Monday, 21st.—Wearied much. Buried Mrs. Smett, who died yesterday. A long walk to the graveyard; rode back in an ox-cart.

Wednesday Evening, 23d.—Preached at St. Mark's Church.

24th.—Visited the native station. A long talk with the Christian natives about agriculture. I have given to each a portion of land to work, and endeavored to encourage them to labor more in the ground.

25th.—Prayer-meeting at St. Mark's school-house.

Saturday, Jan. 26th.—Another death to-day—Mr. Phillips, one of the emigrants who came out with us. He was a delicate man; he leaves a wife and six children. I could only commend them to the God of the widow and the fatherless. We expect to take one of the children here, and one will probably be taken by Mrs. Messenger, at Bohlen.

Two more deaths! News reached us to-day of the upsetting of a canoe on the Cavalla river. Two persons were drowned, one a widow and a communicant of our Church, the other a young man, her relative.

Sunday, 27th.—Morning prayer, with children at 7 A.M., the collect, epistle, and gospel of the day. At 9 went to Sunday-school. While there felt very unwell, and had a chill. Mr. Yates read service. Preached from "Blessed are the dead who die in the Lord," etc. It was a solemn occasion. Five persons had died during the week, and many were sick. I had considerable fever, which only added to my

energy; while by preaching I got into a perspiration, and left the pulpit feeling rather better than when I went into it.

Came home in a little ox-carriage, and went to bed.

Thursday, January 31st.—This is the first day I have felt like myself. It was our Sunday-school celebration. I was drawn to the Church, where about 300 children were assembled. After short opening exercises, the children made their missionary offerings, with appropriate emblems and mottoes. \$26.50 was the amount they brought. Addresses were made and hymns sung. The exercises in the Church lasted about two hours, when the children marched in procession to the Cape, with their banners flying, etc. Here, under a long shed made of palmar-leaves, refreshments were prepared for them, another address was made them, and with singing, etc., they were dismissed, highly pleased with the services of the day.

Saturday, Feb. 2d.—God has graciously renewed my health. Visited the station this afternoon, as is my custom. At a native town found Lydia Newton, who had left our little Christian town, and was living with her heathen husband in the Heathentown. She was not as serious as I hoped to have found her. She has not cast off her faith, but has backslidden. May the Lord bless her and restore her.

Sunday 3d.—St. Mark's Sunday-school at 9 A.M. Church and the administration of the holy communion at 10½. About sixty colonial and native communicants took lunch at the sextoness's, and crossed to St. James's Sunday-school. At 2½ about seventy native children were present. A member of St. Mark's congregation went over with me. This must hereafter be my plan for the day, for I have strength for no more: Sunday-school and service at St. Mark's in the morning, and at St. James's in the afternoon, taking with me across the river as many as will go, to assist in teaching the native children and adults. Thus will I be able to call out the energy of the Church in labors of love among the heathen people. To-day Mrs. Hoffman has fever.

Wednesday, 6th.—Our usual evening service at St. Mark's.

My mornings all usually passed from 9 to 11 in preparations for the pulpit. 11 to 12½ hearing recitation and instructing two native youth, Harris and Seton, candidates for orders; 12½ to 1½ in the study of the language; afternoon in visiting the stations or colonists; on evenings,

writing or business. But these plans are not unfrequently broken in upon.

Friday, 8th.—Our babe still sick, a cause of anxiety. A painful duty devolved upon me this evening—no less than to dismiss one of our oldest girls for lying and stealing. It was indeed sad, but I felt it to be necessary. It was not a first offense by any means. The good of the institution required the sacrifice to personal feeling. We only pray that the disgrace and suffering consequent upon the individual will work repentance not to be repented of. While with sorrow we regard this wayward girl, we can look with joy to others.

This morning a sad occurrence took place. At about 10 o'clock we were all startled by hearing a cry: "She's gone! she's gone!" A fine ship, the Roderick Dhu, of 1100 tons, full-loaded, and bound for Colebor, had struck a sunken rock off Gravay, and within sight, and sunk almost immediately. In half an hour from the time she struck, there was only to be seen a few feet of her above water. Thirty-nine men, her officers and crew, with twenty Kroomen, took to the boats and were all saved; but besides themselves, they saved nothing. About noon they reached here in the boats. The governor, Mr. Gibson, kindly provided for them. One of the officers, who was sick, came here, and I was glad to receive him. I only wished our hospital had been ready. But all were kindly cared for.

Saturday, 9th.—Visited the native station, met all the villagers, and had an interesting talk with them.

Sunday, February 10th.—St. Mark's at 9 for Sunday-school. Preached afterwards from "Where is your faith?" Applied it to the safety and triumph of the Church. Went to the station in the afternoon; but as I had to preach at night at our monthly missionary meeting, I had Mr. Harris to speak to the people, and I read the service. About a dozen of our Church members assisted in the Sunday-school.

At night we held our missionary meeting. A number of strangers were present. The Seth Grosvenor steamboat had arrived from Monrovia and the Windward settlement, bringing down soldiers to the number of about 100, reporting the government schooner Quail on her way with the President and staff, and another vessel with additional soldiers to the number of 360. This made some excitement in our town, but our services were as usual. At the close of my sermon, the Rev. Mr. Blyden made a missionary address. Mr. B. is a

Presbyterian clergyman on his way to England and the United States and West-Indies. He came to Liberia with me six years ago.

11th.—Feeble this morning. My wife and babe both unwell also. Fixing my library and entertaining strangers; fit for naught else.

Had a visit from a native with whom I had conversed at St. James's Church a fortnight ago; a serious-minded man, long thought about Christianity. Has esteemed it more and more. "Why are you not a Christian? From what you tell me, I believe you have repented of sin; you believe in the Lord Jesus Christ. You desire to obey him, and walk in his way. Why not a Christian? What hinders?"

Another case of that troublesome matter, polygamy. "Po" (the man's name) has three wives. The first has lived with him fourteen years, and is the mother of three children, two living and one dead. His second is a young woman, say seventeen years, who was early betrothed to him, and who has lived in his family from a child. His third is a Christian woman, a member of our Church, Sino by name. She was a widow, and according to the custom of the country, was obliged on the death of her husband to choose another husband in *his* family. About a year ago she chose him ("Po") for her husband, and so regards him. He likes her very much, and especially because she is a Christian. He wishes himself to be one; he wishes his two other wives to attend Church, and themselves to become Christians, and his children also. He is aware of our rule of not receiving polygamists into the Church, and he says: "Well, I must see what I can do; I think of this plenty. I want to be a Christian. I like my Christian woman much; I will see if I can put my other two wife away."

Query: *Would this be right?* The missionary can only at present say to him: "Well, Po, go and speak to God; go, ask him to give you wisdom, and strengthen you to do what is right."

Tuesday, 12th.—All the morning preparing sermon for Ash Wednesday. This afternoon, President Benson and officers landed from the Quail. The officers are quartered about town. At the request of the governor I gave up the parish school-house for a few days. The soldiers, in ignorance, ill requited my kindness, for at night they shot my best cow. A time of war is not one to redress private grievances, so we let it go. They were ill-provided for

and hungry. Took in to-day a sick man from the hotel, detained longer than he expected here; his money has failed and his health. An object of care for *Lent*.

13th, *Ash-Wednesday*.—Preached at St. Mark's: Daniel 9: 3. Pretty good congregation. Distributed tracts among soldiers and sailors. A gentleman, whose vessel has just arrived from Genoa, sent a basket of potatoes, a box of macaroni, drum of figs, box of raisins, and a box of wine. Surely this is from the Lord. "Cast thy bread upon the waters," etc.

Thursday, 14th.—Mrs. H. and babe both better to-day. The soldiers started this morning, and among them five of our high-school youth and Dr. De Lyon, all feeling obliged to obey the call of duty to join the troops. Part of the troops go by the road and part by sea. The steamer Seth Grosvenor, schooner Quail, schooner Randol, and an American pilot-boat are all engaged transporting the troops. The seat of the war is about twenty miles distant. The people against whom it is waged are the Poo River people, who have driven away some of the allies of the Republic, occupied their lands, and defied the authority of the government. The Liberians have so strong a force, that I expect the people will at once capitulate, and there will be no bloodshed. I hope so, at least.

February 19th, 1861.—The Liberians have taken three towns from their enemies, with the loss of three killed and thirteen wounded. They were to fight yesterday again, but we have heard no news to-day from the seat of war.

Miss Merrian was taken with fever yesterday afternoon, and is now under treatment by Dr. Fletcher, Dr. De Lyon having been obliged to go to war.

Mrs. Hoffman and babe improving in health.

MISCELLANEOUS.

The Affairs of China.

It is said that "Lord Elgin's credentials, as Plenipotentiary to China, are literally stained with opium. They went down with the 'Ava' when she foundered at Ceylon; and, when recovered by the divers, it was found that they were damaged by the drug which formed part of the cargo." This, if true, is indeed a significant fact. England's diplomacy in China is stained with opium, and moreover, He who in his providence rules the nations,

is aware of it. Opium, and the incidents connected with it, originated those complications on the coast of China which have necessitated wars, carried on at vast expense, and with little of satisfactory result. We send forth expeditions, with immense cost, to China, and our armies are irresistible so long as they remain on the coast. Under the severe pressure of Armstrong guns the Chinese are ready to concede every thing. Treaties are entered into and signed amidst all due formality; and so long as we are enabled to stand over this intractable school-boy with the rod in our hand, he sulkily does what we compel him to; but his feelings have undergone no change towards us, except that with each new correction he dislikes us the more, and he is secretly resolved in his own mind to play the truant again so soon as our vigilance relaxes. Such has been our past experience. Such we fear it will still prove to be. We go forth and beat into tremendous excitement and agitation some limited portion of the vast ocean of Chinese life. Canton is bombarded; Peking lies at our mercy; but after performing great acts, we are forced to retire, from the necessities of the case; and the waters, rapidly subsiding, relapse into their former state of sluggish impassibility. Meanwhile, our withdrawal on such occasions appears to have something awkward about it. The Chinese present us with a state document, which we have agreed to accept, and then, with all Chinese ceremonial, bow us out; while we retire with the uncomfortable feeling that our claims are met with a bill, accepted indeed, but which we have sad misgivings indeed will never be paid.

This has been the fate of former treaties. Upon the one which has just been concluded it is premature to express an opinion. Experience of the past is not favorable. It is true our artillery guns were never before planted on the walls of Peking, nor proclamations posted about the city, making the inquisitive population acquainted with the provisions of the new treaty, and convincing the Pekinese at least of this, that England is not as they had been taught to think, the vassal of China, and that our combined force of Europeans and Asiatics did not come for the purpose of bearing tribute to the Celestial Emperor. We destroyed also the summer palace, of the restoration of which in the present exhausted state of the Chinese treasury there is little prospect; and its ruins remain to tell we have been there,

and that we did it, as the least objectionable way, amidst a choice of difficulties, of expressing our just indignation at the treacherous murder of British officers and their companions under a flag of truce. We have also our Plenipotentiary residing at Peking; but then we have a brigade of troops wintering at Tientsin, and it is impossible to say how our representative will fare at the hands of the Chinese, and whether he will find his post tenable when these troops are withdrawn.

Meanwhile the prospects of the future are any thing but serene. Already little *gaucheries* have occurred, which show that the national mind of China is not mollified towards us. Two Englishmen have been seized by the Chinese authorities at Wang-chow, a fort near Foo-chow. Their arms were pinioned, they were tied to a pillar to be hooted at by the crowd, and finally thrust into the common receptacle of Chinese felons, their necks being made fast by chains to the prison-bars. After a detention of six days, they were forwarded on an overland journey to Ningpo, occupying three weeks instead of seven days, the delay being caused by their being promenade through various towns and villages.

The recent treaty secured free access into the interior under passport regulations. This privilege, however, when attempted to be acted upon, does not appear to be practicable. Two missionaries, the Rev. Messrs. Lambuth and Allen, proceeded on a visit to Hang-chow, now in the possession of the Imperialists. The government officers, however, would not permit their entrance, and when to some of them who came on board their boat the missionaries offered Christian books, they were rejected on the names Jehovah, Jesus, being found in them, these being, as the Imperialists declared, rebel terms.

Meanwhile our opium traffic and the Taeping rebellion are pursuing their usual course of devastation.

On the first of these subjects our views remain unaltered. It is a fruitful source of poverty, demoralization, debility, and death. We have heard evidence of a conflicting character, but the testimony of the evils, both physical and moral, attendant upon its use, is preponderating to an immense extent. The very fact of the anxiety of the Chinese to be cured of the propensity, proves how deep-seated is *their* consciousness on this point.

Again, as a matter of commercial policy, we believe it to be "intensely mischievous to every branch of trade." "Our com-

merce with China has been the most disappointing chapter in the history of free-trade." Our imports from China have amazingly increased. Take the averages of the two periods from 1843 to 1846 and from 1854 to 1858, and the average of the latter period is double that of the former. The average increase of tea imported from China is to the value of £1,557,761, and of silk to the value of £2,915,379; but our exports to China of British produce and manufactures have *decreased*, on a comparison of the same periods, by £22,774. The discrepancy is great. Were the trade in a healthy state our exports to China ought to increase in a fair proportion with our imports from it. But this is prevented by the interference of the Indian trade. The average value of imports from China during the years 1854-58 amounted to £8,967,055; the average exports from India to China during the years 1858-54 to 1857-58, amounted to £7,335,728. But of this latter sum not less than £6,365,319 is for opium; cotton and sundries stand at a reduced figure of £970,409. The opium traffic interferes with the expansion of trade in those articles which are beneficial to the consumer, while their sale feeds the various branches of healthful industry at home. The revenue from opium is raised at the expense of other and superior branches of commerce.

Moreover, the raising of this article is most expensive. The sums realized at the annual sales are not all clear gain to the authorities. Large deductions have to be made, so much so, that the gross revenue of £5,800,000 might be reduced to £4,000,000. The breadth of acreage taken up for opium within the last twenty years has been greatly increased; but there has been a proportionable increase of expense, while the greater the quantity brought into the market, the less its ratable profit.

Without the opium trade the nation would have been immeasurably richer, although, it is true, the same facility would not have existed for the accumulation of private wealth. There are in Calcutta large English and native houses. Their princely wealth, and, as regards many of them, their princely munificence, alike testify how lucrative the trade is to them.

We can not pursue the subject further at this time. Such of our readers as wish for more information can consult with advantage the pamphlet from which we have just quoted.*

The Tae-pings appear to be making progress. One of the chiefs of a local insurrection, Honan, is reported to have given in his adherence to the Tae-ping wang; and the leader of the insurrection in Shense is said to have done likewise. The missionaries, Lambuth and Allen, in their return from Hang-chow, fell in with an enormous force belonging to the Tae-pings. The canal was crowded for twenty miles with their boats. The leaders received them kindly. "We distributed Christian books to the soldiers, and answered all their inquiries about religion." Certainly the contrast between the Imperialists and Tae-pings is marked—the hostility of the one, the friendliness of the other—to missionaries.—*Ch. Miss. Intelligencer*.

Pastor Harms, of Hermannsburg.

RESULT.

(Continued from page 121, April No.)

It is only seven years since their first missionaries sailed for Africa; and in these seven years this is the fruit of their labors. There are 100 settlers spread over the eastern provinces at eight stations; there are dwelling-houses and workshops at every station; there are about 40,000 acres of land; 50 heathens have been baptized; their influence reaches from the Zulus on the coast to the Bechuanas in the center, and from the Orange river to Lake Ngami. At home, they have the mission-house and farm, with 45 persons living in them; the Refuge Farm, with 20 persons; they have their own ship, and print their own books; and they continue with one accord in breaking of bread and in prayer. This is no common success. It is wonderful. And what to some would explain the wonders, to most would seem more wonderful than all.

For the question must have started in your mind long since, Where did they get the money? A ship is costly, and a farm is not bought for nothing, and the daily maintenance of 200 people is no trifle, nor can buildings be put up at eight different settlements without expense, although it be among the Kaffirs. And yet this parish is a plain peasant parish, and Mr. Harms is only a clergyman's son, and his income is scanty enough. Beyond a doubt the mission costs something. The ship cost 15,000 crowns, and 4000 more to out-

Trade with China. By David M'Laren, Edinburgh, Elliott, Prince's Street.

* *An Inquiry into the Results of the Opium*

fit it; and the passengers landed in Africa with 3000 crowns. The printing-press and house cost 3600 crowns; the Refuge Farm was bought for 4000; Africa needed in one year 7000, in another 21,000; the annual home expenses are about 6000. Or, let it be put in another form. The expenditure for

1854 was . .	14,950	crowns.
1855 " . .	9,642	"
1856 " . .	14,878	"
1857 " . .	14,781	"
1858 " . .	30,993	"
1859 " . .	30,432	"
	<hr/>	
	115,656	"

The income for the same period was—

1854,	15,000	crowns.
1855,	9,722	"
1856,	14,978	"
1857,	14,796	"
1858,	31,133	"
1859,	33,065	"
	<hr/>	
	118,694	"

Where did he get these 118,000 crowns? Did he send begging letters? Did he go to Holland, or cross to England, or ask a subsidy from the State? He is a foe to beggars. He will not tolerate them in his parish; his doctrine is that no Christian dare be a beggar, nor ask from any but God. No one acts so rigorously on these principles as himself. His scruples are almost prohibitory. Beyond the barest outline of accounts, he excludes money matters and money difficulties from his paper; he will neither mention the sums that have been given, (unless incidentally, as an illustration of some truth,) nor the names of any who give; though the people are prepared with alms at the annual festival, he never speaks of his wants, nor asks a donation; when he is in urgent difficulty about money, he persists in silence. This may look singular and absurd. But is it not more singular that he has never found this course of conduct to mislead or disappoint him; that he has found his straightforward asking of God abundantly sufficient? When a man makes that discovery, who can blame him for using it?

He has one or two pretty certain sources of income. Each of the 11,000 annual communicants lays a gift on the communion-table, as the custom is. This is called the *Beichtpfennig*, and in most churches is so small a coin that it would be puzzling to reckon it in our money. Suppose that

it were a groschen in Hermannsburg, that would raise 370 crowns; the Consistory grants him a share of the regular missionary collection; that amounts to another 200. Among uncertain sources are the mission collections, which average from 2000 to 3000 crowns. But these added together do not make one tenth part of the amount. The congregation is liberal. There are plain yeomen who have handed him 500 crowns. There are persons who have stripped themselves of all to give. But he has no control over these people. No one will be so bold as to assert that because a clergyman is full of missionary zeal, and has a happy way of inspiring the interest of others, that his people will give up all they have to his schemes. The reverse happens every day. If there are persons who give so largely in that particular community, it is but reasonable to say that it is God who moves their hearts to this liberality. If it is found that their giving is in accurate proportion to a need of which they can have no precise information, it is not only more reverent and scriptural, but more rational, to say that they have been guided invisibly by God, than that they did it by chance, which is equivalent to confessing our inability to know how it was done. And if there has been a child of God praying all the while for this very blessing to his Father who seeth in secret, is it not rational to go back a step farther, and connect the giving with the prayer?

Before his own paper was established, Harms put a brief report of his proceedings in two of the country newspapers. The unlikelihood of that report reaching far is self-evident, but almost simultaneously contributions came from New-Orleans, Antwerp, Amsterdam, Odessa, and Narva. Harms has no doubt how they came. God put it into men's hearts. This is a cardinal point of his faith. "It is wonderful when one has nothing, and 10,000 crowns are laid in his hand by the dear Lord. I know from whom it all comes. When I remarked to my brother that he was such a master in the art of taking, I thought within myself, let him take, thou wilt receive. And I went to my God, and prayed diligently to him, and received what I needed." When the printing-shop was debated, there was no money to bear the expense. "I can assure you," says Harms, "that to the question, Shall we print? we did not answer, Certainly we can; but we cried to the Lord, Grant it to us. And he granted it, for we imme-

diately received 2000 crowns, although the thought had not been made known to any one; we had only to take and be thankful." A short time ago I had to pay a merchant, in behalf of the missions, 550 crowns, and when the day was near I had only 400. Then I prayed to the Lord Jesus that he would provide me with the deficiency. On the day before, three letters were brought, one from Schwerin with 20, one from Bücksburg with 25, and one from Berlin with 100 crowns. The donors were anonymous. On the evening of the same day a laborer brought me ten crowns, so that I had not only enough, but five over." "I must tell you what brought the tears into my eyes, and confirmed me anew in that word, *Before they call I will answer*. A medicine-chest was urgently wanted for the mission. I reckoned up to see if there was enough left to supply it. Before I had finished, and when I had not yet well begun to commend this matter to the Lord, a letter was brought, in which the anonymous writer stated that for some time he had been collecting for the mission, and had determined to purchase a medicine-chest. The chest accompanied the letter; he only begged it might soon be sent out for the heathen." When the Refuge was projected, the great obstacle was want of money. After prayer, a pious farmer met him and asked him to mention any way in which he could assist the work. "I took it as a sign from the Lord, and mentioned to him what was in my heart. He sent me, through his wife, who was of one mind with him, 500 crowns. Immediately after a merchant sent me 10, a pastor 100, and then came anonymously 100 crowns. Meanwhile I had not made my intention known." "The year before," he wrote in 1858, "I needed for the mission 15,000 crowns, and the Lord gave me that and sixty over. This year I

needed double, and the Lord has given me double and 140 over."

I have placed these extracts loosely together, because they show with great clearness what Mr. Harms believes about his missions, and to what he attributes its success. There is nothing he insists upon with greater earnestness than that, be the expenses what they may, let them increase ever so suddenly, he has never begged. There is nothing he has more delight in telling than that he has prayed for every want, or that without special prayer he has received in reply to his life of faith alone. The difficulties that lay in the way are conceivable enough. He has displayed remarkable firmness and wisdom in removing them. Are firmness and wisdom sufficient to account for it? have they helped others who possessed and used them to any thing like the same results? His mission agency has flourished beyond all precedent. Does it account for that to say that he has a remarkable personality; that he has the power of attracting people to his views, of drawing them in to work out his plans; that he has a congregation filled with the primitive zeal? Does not every one feel that these are no more than auxiliaries, that of themselves they are not explanatory? Are we not driven to one of two solutions, either that Mr. Harms is right, that God has guided him throughout, that it has been a continuous answer to prayer; or that he has been thoroughly deceived, that it is a series of curious coincidences which may at any time be broken, that the appearance of an order and law in it are delusive, that it has been only ten years of happy mistake? These conclusions may be left to the careful thought of those who interest themselves in the subject, for it is one which demands study, however clumsily it is presented in these papers.

INTELLIGENCE.

EXTRACT OF LETTER FROM BISHOP BOONE, JANUARY 24TH, 1861.—We are in something of a stir here just now. Admiral Hope is organizing an expedition to ascend the Yang ts Keang to Hang Kow, and there will be an effort to ascend the river a thousand miles above that place if practicable. The missionaries are many of them anxious to go along. Mr. Parker and Mr. Smith, with my approbation, hope to go in a boat of Mr. Parker's, if they can get a tow from a gunboat.

Mr. Scherechewsky proposes a much more enterprising and serious

expedition. Two English officers desire to explore the western provinces of China, to pass through Thibet, and cross the Himalay into Hindoostan. They can not go without some one speaking Chinese, and have invited Mr. S. to go with them at their expense. It will be a tour of exploration; they for scientific and other purposes, and he with an eye to missionary ends. I have cheerfully given my consent to his going, that a Protestant missionary may go over the ground traveled by M. Huc, and passing beyond his region give to our Church a report of the land. The expedition will serve to perfect Mr. S.'s speaking of the Chinese, enlarge his missionary range, and I hope give much interesting information to the Christian world through our Church.

Miss Emma Jones proposes to leave us in March, to return home by overland, *via* England. She does not feel equal to another summer here; her health has never been strong since her return.

The Rev. Mr. SYLE and his children arrived in Bark Pursuit from Shanghai, China, on the 29th of March.

The Rev. Mr. RAMBO and Mrs. RAMBO, and the Rev. Mr. CRUMMELL and his family, came passengers in the ship M. C. Stevens from Cape Palmas, West Africa, which arrived at Baltimore early in April. Their return was occasioned by the sickness of Mrs. Rambo and Mrs. Crummell.

LIST OF PACKAGES RECEIVED TO APRIL 15TH, 1861.

FROM	FOR	ARTICLE.	FORWARDED BY
<i>N. Y., Flushing</i> —Mrs. Ward.....	Rev. C. C. Hoffman, Africa.....	1 box.....	Bark Edward.
<i>Ga., Savannah</i> —Mrs. Stiles.....	Mrs. Payne, Africa.....	2 boxes.....	" "
" " ".....	Mrs. Dennis, Africa.....	1 box.....	" "
<i>N. Y., New-York</i> —Miss Cornwall.....	Miss Griswold, Africa.....	{ A number of } small parcels. }	" "
<i>Ga., Savannah</i> —Miss E. M. Service.....	Mrs. Payne, Africa.....	1 box.....	" "

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from March 15th to April 15th, 1861.

Maine.		Massachusetts.	
<i>Bath</i> —Grace, from a communicant....	\$1 00	<i>Milville</i> —St. John's.....	38 00
<i>New-Hampshire.</i>		<i>Newton Corner</i> —Grace S. S. for Orphan Asylum, Af.....	23 69 61 69
<i>Hopkinton</i> —From Mrs. Ellen Chase...\$10 00		<i>Rhode Island.</i>	
<i>Manchester</i> —Grace.....	20 00 30 00	<i>Lonsdale</i> —Christ Ch.....	26 00
<i>Vermont.</i>		<i>Pawtucket</i> —St. Paul's S. S., from two classes, \$3; infant class, \$3, Af.....	6 00 32 00
<i>Fairfax</i> —Christ Ch.*.....			

* A contribution from this parish in the March number was erroneously acknowledged as from Christ Ch., Fairfield.

Connecticut.

<i>Birmingham</i> —St. James'.....	\$50 00
<i>Bradford</i> —Trinity.....	17 00
<i>Cheshire</i> —St. Peter's.....	11 00
<i>Norwich</i> —Trinity.....	40 00
<i>Southport</i> —Trinity S. S. for Ed. of Walter Bulkley, Af.....	10 00
<i>Stamford</i> —From J. W. Pannett, †.....	5 00
<i>Thompsonville</i> —St. Andrew's.....	4 00
<i>Waterbury</i> —St. John's.....	110 00
<i>Woodbury</i> —St. Paul's.....	10 00 \$257 00

New-York.

<i>Astoria</i> —St. George's S. S. for support of a boy in Af.....	20 00
<i>Brooklyn</i> —Holy Trinity for China, \$10; Af., \$28.....	38 00
“ Redeemer S. S. for support of Jos Berry, Af.....	35 00
<i>Butternuts</i> —Christ Ch.....	3 00
<i>Delhi</i> —St. John's.....	14 16
<i>Duanesburg</i> —Christ Ch.....	5 00
<i>Fishkill</i> —Trinity for Af.....	10 00
<i>Glenham</i> —St. John Baptist for Af.....	1 30
<i>New-York</i> —Am. Bible Soc. for China and Japan.....	2,000 00
“ Am. Ch. Miss. Soc.....	65 00
“ Am. Tract Soc. for China.....	300 00
“ Atlantic insurance for script (1859) sold, and interest.....	137 80
“ Calvary \$260 for education in China, and Af. \$50.....	310 22
“ Incarnation.....	100 00
“ Mediator.....	27 83
“ St. Bartholomew's.....	463 22
“ Through Miss E. Turner for sup't of teacher at Graway Station.....	25 00
<i>Pine Plains</i> —“Regeneration”.....	2 13
<i>Plattsburg</i> —Trinity.....	19 89 3577 10

New-Jersey.

<i>Boonton</i> —St. John's.....	2 00
“ <i>Newark</i> —For Af.”.....	2 50
<i>New-Brunswick</i> —Children's Hoffman's Soc. for Af.....	2 00
“ <i>New-Jersey</i> —A friend for Af.”.....	3 00
<i>Paterson</i> —St. Paul's.....	33 00 42 50

Pennsylvania.

<i>Allentown</i> —Rev. S. K. Brobst for China, 5 00	
<i>Brownsville</i> —Christ Ch. 5th and last installment on J. L. and W. D. Bowman and J. J. Page, scholar- ships, Af.....	90 00
<i>Conshohocken</i> —Calvary Ch.....	2 00
<i>Germantown</i> —St. Luke's for Af.....	50 00
<i>Jenkintown</i> —Ch. of the Saviour.....	5 87
<i>Lower Merion</i> —Redeemer, \$16; Rev. E. L. Lycett, \$2.....	18 00
<i>Manayunk</i> —St. David's S. S. for sup't of Orlando Crease and William B. Stevens, Af.....	60 00
<i>Philadelphia</i> —Christ Ch.....	134 57
“ Holy Trinity.....	722 00
“ Mediator “Miss. Prayer Meetings” for Af.....	5 00
“ St. Andrew's, from the Infant S. S. for Miss Conover's school, China.....	25 00
“ St. Philip's Miss. Soc., \$25; Ladies' For. Miss. Soc. for China and Af., \$30.....	55 00
“ From Rev. E. W. Hening for Af.....	30 00
<i>Pittsburgh</i> —St. James' S. S. to build a church at Cape Mount, Af.....	38 20
<i>Wellsboro</i> —St. Paul's.....	12 00 1252 46

Maryland.

<i>Calvert Co.</i> —All Saints' Par.....	16 56
<i>Charles Co.</i> —From Mrs. Francis John- son per editors So. Churchman.....	10 00
<i>Cumberland</i> —Emmanuel Infant S. S. for education of Wm. Arnett, Af.....	5 00
<i>Georgetown</i> —St. John's, \$50; Colored S. S. for Af., \$1.....	57 00 88 56

Virginia.

<i>Albemarle Co.</i> —St. Paul's add'l (previ- ously omitted).....	\$5 00
<i>Botetourt Co.</i> and Par.....	15 00
<i>Charlottesville</i> —Christ Ch.....	168 00
“ University of Mrs. Wm. Garth.....	5 00
<i>Gloucester Co.</i> —Abingdon Par., Mrs. F. L. T.....	10 00
<i>Henry Co., Martinsville</i> —Patrick Par. from Rev. John R. Lee, \$20; 3 boys and sister, \$1.....	21 00
<i>Kanawha Co., Charleston</i> —“Little Nettie's dollar” for the instruction of the heathen.....	1 00
<i>Lancaster Co. H.</i> —Christ Ch.....	6 00
<i>Norfolk</i> —Christ Ch. for Rodman and Minnegerode scholarships, Af.....	90 00
<i>Petersburgh</i> —Grace Ch., \$5; for Af., \$5; from a friend of James River, \$5.....	15 00
<i>Richmond</i> —Monumental.....	77 00 \$418 00

North-Carolina.

<i>Chapel Hill</i> —From Miss Maria L. Spear, \$5; Miss Mary Smith, \$4.....	9 00
<i>Leaksville</i> —Epiphany, \$20 from a member, a ring.....	20 00
<i>Newbern</i> —Christ Ch.....	72 34 101 34

South-Carolina.

<i>Beaufort</i> —Sheldon Ch. for Chi. and Af.....	147 55
<i>Charleston</i> —St. Michael's.....	19 75
“ St. Peter's from “A. T.”.....	20 00
<i>Waccamaw</i> —All Saints' for Af.....	130 00 317 30

Georgia.

<i>Augusta</i> —St. Paul's.....	22 82
“ Miss. Service S. S. Class for the S. S. of St. James, Hoffman Station, at the discretion of Rev. Mr. Hoffman.....	3 30
<i>Sandersville</i> —Henry D. Didier for Af.....	5 00 31 12

Alabama.

<i>Mobile</i> —Trinity.....	40 05
-----------------------------	-------

Louisiana.

<i>New-Orleans</i> —Mrs. Dr. Egan, †.....	2 50
---	------

Ohio.

<i>Cleveland</i> —St. John's S. S. penny con- tribution for Af.....	10 00
<i>Columbus</i> —Trinity Ch. S. S. for China and Af.....	100 40
<i>Mount Vernon</i> —St. Paul's for South- America.....	100 00 210 40

Illinois.

<i>Springfield</i> —St. Paul's.....	20 00
-------------------------------------	-------

Kentucky.

<i>Louisville</i> —Grace.....	2 50
-------------------------------	------

Tennessee.

<i>Memphis</i> —“E. N. J.” through A. D. F. Randolph.....	5 50
--	------

Michigan.

<i>Detroit</i> —Mariners' S. S.....	12 00
-------------------------------------	-------

Miscellaneous.

<i>Anonymous</i>	1 00
------------------------	------

England.

<i>Kensington, London</i> —Peter Carthew, Esq., through Bp. Potter.....	93 89
Amount previously acknowledged.....	\$6,593 09
Total since Oct. 1st, 1860.....	\$1,091 70
	\$7,684 79